UNITY

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In This Issue

The Secret of Health - - - - - - 1
Richard Lynch

An Open Letter from Silent Unity - - 10

Spiritual Guidance - - - - - - - 17
Horatio W. Dresser

As God Sees Us - - - - - - - - 26
Dana Gatlin

Truth Makes Better Citizens - - - - 34
James Sweaney

Whose Quarrels Are These? - - - - 39
Nettie K. Hurlburt

When I Stop and Listen - - - - - 48
Alice May Williams

Sunday Lessons - - - - - - - - 50

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: The mind of nature is receptive to the harmony of Spirit, and I am made whole in soul and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I cast out every thought of lack and welcome every thought of plenty. As a man "thinketh within himself, so is he" prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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The Secret of Health

BY RICHARD LYNCH

At this moment it does not seem strange that I should be quietly resting in this white temple ruin amid the cool shadows of a grove of majestic eucalyptus trees, facing the Sea of Galilee at Capernaum, for just as I was attracted to Truth for knowledge and healing so was I drawn to Palestine, where the Great Physician lived and worked. An hour ago, in a small boat, I rowed across the lake from Tiberias to this point, where a few stately columns support a broken architrave, and where surrounding stones and pillars reveal to the human eye all that is left of ancient Capernaum. But to the imagination, how these very "stones . . . cry out"!

Most scholars agree that in the paved court of this little temple hidden apart Jesus actually preached and performed His miracles. I should love to dwell upon the beauty of this perfect day: the deep, dark blue of the lake, the refreshing green of trees and hedges, the background of rugged mountains. I long to recapture a picture of the beautiful synagogue that must have been important in this region, else it would not have found its way so often into the Gospel story;

but far more vital than all this to me is the fact that in this very place Jesus taught and healed, spending two or three years of His precious life here and turning the entire course of world history.—*Extract from the author's travel notes.*

THE HEALING message is the very essence of Christianity. Throughout the Gospel story Jesus practiced it as the most important branch of His ministry. He sent His disciples forth to "preach" *and* to "heal." In the early days of the Christian religion healing seems never to have been separated from the idea of teaching. It was the prominent characteristic of the ministry of primitive Christianity, and failure to discern its principles is to disregard the most momentous element of Jesus' life and work.

Intelligently understood, healing is concerned with every condition of life and covers all the needs of man. Although we usually think of it in connection with physical health, it applies equally well to our circumstances and affairs. Jesus was a health giver in the fullest sense of the term, a savior who healed the hurts of man, not partially but wholly, in every department of his being.

In this series of articles I shall apply the spiritual principles that He taught to all human problems and prove that the action of Truth results inevitably in a healing demonstration. When we discern the spiritual nature of man and his universe, we rise above material limitations into health and wholeness: health of body, wealth in affairs, and satisfaction of spirit.

To accomplish any definite result the principle back of the manifestation must be understood. Often this requires a complete transformation of thought and an establishment of ideals definite and powerful enough

to rebuild the entire attitude toward life. Christianity is both definite and positive, teaching a practical method of spiritual healing to those who clearly see its true meaning.

There is nothing new or startling about spiritual healing. It antedates medical science. We read of it in the history of all nations. Instances of it are recorded throughout the Bible. Jesus did not make the healing law, but He did understand and practice it. Based as it is upon demonstrable principle, when properly employed it is as effective today as it was two thousand years ago.

In the story of Job we read that he suffered long and grievously before the realization came to him that he had been utterly mistaken in his conception of God. "Therefore have I uttered that I understood not" was his cry. "Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee." We too have listened to many misinterpretations of our good, marveling that our cries have not been heard and answered and not realizing that it is because we have not understood aright.

When spiritual healing is analyzed it is found to be strictly in accordance with natural law. It is the result of harmony, a finely balanced adjustment between mind and body. When the mind is disordered the equilibrium of the body is disturbed. Mind literally governs the body as a creative co-ordinator or guide, whose thought activity supervises bodily expression. We all know how it molds the features, showing forth states of discontent or of joyous cheer. As the state of mind is changed the expression alters. Thoughts are published from the housetops of physical aspects and material conditions.

The metaphysician knows that the problem of physical health cannot be treated as an outside condition but that it is a result of thoughts held in consciousness and that by applying correct principles the power of thought can be regulated and constructively applied. Health of mind must inevitably result in health of body. Jesus recognized all the ills of humanity as the effect of erroneous human concepts, and He treated disease, discord, and death through mind and spirit.

As mind is the life of man's body, it is clearly evident that a mind filled with the divine essence of true thought cannot picture forth shadowy creations of error. Jesus, by His marvelous clarity of vision, eliminated the effect of false thinking in others, but His advice was "Go thy way; from henceforth sin no more." We understand the sin that He sought to correct was failure to think in terms of Truth. He performed the cure, but permanent healing was dependent upon the individual himself. Continually He bore witness to the Truth, in which He had found the secret of well-being.

"Ye shall know the truth, and the truth shall make you free." Truth is something that is, a positive something that exists. The negative error—a nonentity—lacks existence; it *is not.* Error is the root of disease, the foundation of sickness and inharmonious conditions. As Truth is substituted for error something is supplied in place of the fallacious idea or wrong thought.

To know the Truth is to identify one's individual self with the infinite Father source of all life. The individual self is like a house wired for electricity; the owner by simply turning a switch floods it with light from a great central generating plant that is the source of all the light of a great city. Or the self is like a dry, thirsty field that by means of floodgates communicates

with the giant reservoir of a great irrigation system that supplies life-giving water to all dry, thirsty fields.

God is the infinite source of the one power that is. Man is wired for contacting this power; channeled for its cleansing inflow. As he knows this, identifying himself with the Spirit of life, he opens the floodgates to Truth and sets in operation the divine law of spiritual healing.

Positive, constructive thought keeps the Truth channels open for this free-flowing life of God. Negative, error thought raises barriers and obstructs the healing current. We have all experienced this power of mind to regulate the body, negatively if not positively. Feverish headache, tense muscles, inactive digestion, and restless nerves have resulted from anger, fear, and worry. We have the ability through our thought to change the direction of these attitudes of mind. By substituting faith for fear, love for hate, confidence for doubt we may demolish the barriers that obstruct the flow of the universal life that is ever seeking to rebuild and repair our organism.

Every true thought has in it some of the life of God, of the one and only reality, of the divine essence of Being. Nothing in the universe possesses a higher therapeutic value. True thinking is the basis of correct expression. God holds man in His consciousness as an ideal or type man. As such man's faculties are eternally perfect; they existed before the organic structure of the body came into manifestation. The perception of this principle, the recognition of an ideal man whose every faculty is spiritual power, must invariably correct all conditions of seeming imperfection.

It is a great mistake to place the physical function in the organ instead of knowing that each function ex-

isted in the consciousness of God before the creation of the organ and that it is eternally held there in permanent security. To understand sight and hearing as spiritual ideas, inherent in the principle of Being, is to mold the eyes and ears into responsive organs of expression. As the body idea is God's creation, it must be perfect. If it appears inharmonious or discordant, the trouble lies not in the body but in a wrong idea about it.

Christianity gives us positive ideas; it teaches that God is omnipresent. It conveys to man the consciousness that since he is in Omnipresence, established in it, he is safe and secure. Because this conviction is based upon Truth, it destroys fear. No one who has a firm conviction of safety can be a prey to fear; no one whose heart is filled with "good will toward men" can understand hatred, envy, or jealousy; no one who holds steadfast an image of the divine ideal of perfection can manifest the negativity of ill-health.

There is no reality in anything that changes. Reality is Truth, and Truth is unchangeable. We manifest health only by conforming to the heavenly pattern, the divine design for man's life. In the kingdom of Mind this realization of true wholeness is "at hand," to be demonstrated and enjoyed, but it demands a recognition of the purpose of infinite intelligence in individual expression.

All healing is a matter of consciousness and begins with the mind. Man himself lays the foundations of health and disease by his persistent habits of thought. Many still believe that sickness is something thrust upon them to try their patience and strengthen their faith. But it was never God's will that any person should suffer and remain sick, unhappy, or poor. God's will is always good will; it is unreservedly for a fuller expres-

sion of life, physically, mentally, and spiritually.

In the consciousness of man there is a region that is not subject to change. The material body may alter and external conditions may vary. Thoughts, feelings, and environment may change, but there is an entity that has persisted unchanged throughout the individual's conscious existence, "the same yesterday and to-day, *yea* and for ever." It cannot be called material, this intangible, unchangeable, eternal thing. It is Spirit; therefore it cannot be sick, diseased, unhappy, or inharmonious.

When you say "I am" in connection with any of the foregoing, you are uttering an untruth, for all that is of the I AM is divine. I AM is the highest expression of divinity, the name that God claimed as an immortal expression of His omnipotence. Even a glimpse of this eternal idea of an unchanging, undying self that is not and cannot be diseased inspires in one an impulse to externalize its perfection or, as Paul would express it, to "put ye on the Lord Jesus Christ."

The emanation of Divine Mind is the perfect idea, and is the Christ within. Realization of this truth compelled Jesus to say, "I am the Son of God." The Spirit of God acclaimed Him: "This is my beloved Son, in whom I am well pleased." This is how man also must affirm the reality of the true self in order to experience the Christ Spirit.

This power which purifies, strengthens, and upholds becomes real only to those who long for it and who open the channels of their cleansed hearts to receive it. It does not come to one who does not really and steadfastly desire it. To those who possess this intuitive consciousness of divine life in the soul, this life must of necessity come into free expression through the body

as health, through the mind as harmony, and through the affairs as progress. For a changed consciousness creates for itself a new physical expression or outward condition to harmonize with its altered spiritual viewpoint.

A renewed consciousness transforms the body temple, as a result of spiritual chemistry, into "the beauties of holiness" or wholeness, which comparatively few have understood but which daily become more sought after. Beginning in the mind, health is the normal result of right living, and the basis of right living is right thinking. Permanent healing comes only through a sustained change of thought crystallizing into absolute conviction or belief.

As long as any inharmony remains in the consciousness, any clashing of the human with the divine will, as long as any discordant, unrestrained emotions run riot, true harmony cannot be established. All spiritual healing is a restoration of harmony between man and his divine source, which becomes manifest as the self is continually lifted up to the divine standard. To perceive that all man's powers and all his faculties, being in Divine Mind, are always perfect and that the body registers our beliefs about these powers and faculties is the secret of healing. We redeem our body as we get the true insight into all its potentialities.

The most important question in each life should be "What must I do to be saved"—from the sin of wrong thinking? How can I erase the errors of race thought? How can I free myself from subconscious material beliefs, of which the body is miscreated? How can I effect the radical change in mental status and establish the mode of thought that will pluck from the mind the deeply rooted origin of disease?

In order that the consciousness may be charged with God thought the heart must be free from negative, destructive sense emotions, the nerves must be poised and centered in the Christ ideal, the vision must be fixed upon the true reality of the perfection that is God. A positive belief in the truth of all this and a steadfast determination to bring it into visible expression will enter and possess the consciousness if you will allow it. The same mind that healed diseased bodies, refusing to recognize even the appearance of evil or error and having no realization of sickness or death, the mind "which was also in Christ Jesus," will fill you with the warmth and light of its life, its love, and its Truth, and make of you "a new creature."

We are working to make humanity aware that it is not a debased and fallen race but one capable of limitless expansion and upward progress. To become aware of this ourselves and to help others to become aware of it is the purpose of our work. Never before, since man lost the first radiance of the Christian religion, has there been such an assurance of the possibilities of man for advancement. If instead of shrinking from the responsibilities of life we assume our share and do our part in awakening the race to a realization of its privileges and powers, we have gained the inmost essence of religion. In this bearing witness to the Truth we shall find the secret of healing.

EDITOR'S NOTE—This is the first of twelve articles by Richard Lynch. The second will appear in November UNITY.

Pray for Peace

An Open Letter from Silent Unity

SO OFTEN when I sit down, as now, to write to you, I find myself wondering just what you who read this letter are like."

The above excerpt from a letter to Silent Unity is similar to numerous others that we receive, for there are among Truth students many like the already quoted friend who, to use her words again, "happen to be the sort for whom the personal element must enter into all relations." We are not averse to such interest; but at the same time were we not convinced that an impersonal role makes a more efficient vehicle for the help we give, we should no doubt let the personal element play a greater part in our relations with you. But we want you above all things to become conscious of the Truth we teach rather than of the teachers who teach it.

When our names and our personalities are kept in the background you are not tempted to impute to us any of the human traits that so often arouse likes, dislikes, preferences. For that reason you make none of the reservations or stipulations in your letters that you might be inclined to make if you knew us as Mr. Brown, or Mrs. Jones, or Miss Adams. And because you open so wide the door of your heart, feeling that you are placing your needs and your heart's desires before Christ Himself, you receive His ministering Spirit and are blessed unstintedly. The sacred confidence in which we hold everything you say springs naturally from our knowledge that it is Christ in us to whom you write, Christ in us from whom you expect a response.

Our being impersonal does not imply lack of human

interest in your letters and your problems. Certainly it does not mean that we do not feel joy when we get reports of your healings, of righted conditions, of inner overcomings. We would be moved to sympathy too so many, many times if we did not know that your problems serve as doorways to greater good than you have ever known. Problems always do that when it is God you turn to, and the very fact that you have written to us for prayers proves that you are using your problems as they should be used, as a means of gaining closer contact with Him.

In spite of the fact that it would please us as individuals to follow many of your cases through to completion by having your letters directed to our particular desks, we follow the wiser plan of allowing them to go to various workers. We feel that each one of us has been drawn into the Silent Unity work because of some special gift, and we like our correspondents to have the benefit of our different gifts or talents. For this reason we do not assign your case to an individual worker for his sole attention, but we use the strength of the united group to pray for the fulfillment of your needs. We have much faith in the unity suggested by the Master when He said, "Where two or three are gathered together in my name, there am I in the midst of them."

Our friend writes further: "I like to think of you all as busy, happy people, not as withdrawn from all the things of the world with nothing to do but concentrate on prayer—that would, for me, give us so little in common—but as busy with your writing or office work or any other of the many phases of work that have to do with the progress of Unity. I like to think of you as taking your turn, perhaps at certain hours of the day, at going into some beautiful quiet room, where the

very stillness seems filled with the thoughts of those who pray there, and entering for a while into the thoughts and problems of those of us who write to you."

You may well think of us according to the hope expressed by this friend. We are busy people. The service we give you is more than that of actionless prayer. Except for certain periods of the day when we all go into our healing room for prayer and meditation, typewriters clatter in the letter-writing rooms, and the click of file cards and rustle of papers is incessant in the room where incoming mail is segregated and your answered letters are filed. Regular office routine and methods add to the success of our ministry, for we have proved beyond a doubt that the efficient methods of business and a consecrated prayerful atmosphere can go hand in hand.

But while activity prevails and outer work is done, there is always someone in the healing room, keeping tryst with you and God, praying for you and affirming the health, harmony, and rich abundance that we are so sincerely convinced that God wants you to have. To remind each worker of his time to pray, a picture of the Christ mounted in a frame, is passed from desk to desk. When a worker leaves to take his turn at the cherished appointment, he places the picture on the desk back of him. The person there is thus reminded that at the next half-hour stroke of the clock it will be his privilege to obey Jesus' injunction "Come ye yourselves apart . . . a while." When we say that prayer is continuous in Silent Unity, we mean just that. In conformity to custom we open our office at eight in the morning, and close at five in the evening; but a small group comes on duty in the evening and remains through the

night to answer phone calls, to pray, and to conduct a special service of prayer at nine o'clock.

Our healing room is an attractive and quiet place. It is filled with a beauty that cannot be wholly accounted for by color scheme and furnishings, not even by the pictures representing Jesus in Gethsemane and in the Temple at the age of twelve, Christ of the loving heart, the Presence, and other pictures that hang on our walls. There is a beauty there that is felt rather than seen, a beauty that is the result of many prayers, of love, of trust, of praise and joy.

No room could serve for many years as a house of prayer, a sanctuary of holy thoughts, without becoming a hallowed place, beautiful to those who enter it daily. We go in in the morning at eight o'clock for our *Daily Word* lesson and prayer, at eleven for our healing service, at two-thirty for a class or for another service of prayer. One afternoon of each week there is a class conducted by Charles Fillmore. Those of us who have been privileged to receive his instruction for a goodly number of years feel that in this his eighty-sixth year his teaching is even better than it was in previous years. In the center of the healing room is an oblong table upon which is kept the Bible, lists of the names of those for whom we pray, and nearly always a vase or bowl of flowers. There is now too the recent gift of a hand-carved candelabrum, and its seven candles remind us to keep our divine faculties alight and shining.

Sometimes we are asked if the Unity workers are all rich. Some of our friends would like to believe that we are, for then, they feel, we should be justifying the claims that we make about God's willingness to supply us abundantly. Others feel that it would hardly be in keeping with the spirit of the Jesus Christ ministry for His

servants to live in luxury. We believe that our financial status would be pleasing to both. We are rich—there is no doubt about it—so rich in mind and spirit that there is no abnormal desire in us for the excess of outer things that discontented minds desire. We dress as well, eat as well, live as well as any well-employed group of people. Some of us drive cars, but others do not and are happy without them.

A close second to the question regarding finances runs the question as to looks and age. As to looks, a friend who knows us well once said, "Everybody in Silent Unity is beautiful." But you might not think so, anyway until you knew more than the outside of us. We ourselves believe that we should compare pretty favorably with any like-sized group of average people; but beauty is largely in the eye of the beholder.

Ages range from about twenty years to eighty-odd. Besides Charles Fillmore we have among our members a man who has been in the department since its beginning. But we have found that age is not always the decisive factor in determining spiritual depth and understanding. Some of the youngest that we have are young with the wisdom of old souls and of things learned from God by journeying with Him since "before Abraham was."

Where the people come from who are drawn into the Silent Unity work is a matter that is interesting to us too. So many walks of life have been and are represented. From the teaching, law, ministerial, nursing, and medical professions we have drawn several members. Others have come from the home and the office, the college and the high school. Many States are represented, and some have come from foreign countries. For a time we had a young man from Czechoslovakia,

but he returned to his home to give Truth to his fellows. We are all of us people who have walked and continue to walk in the stream of life, and we know whereof we speak when we say that the Truth we teach is applicable to all life's problems. Some of us literally owe our life to the Truth that we send you in our prayers and our letters. A number of the members are married and have families. The requests that come to us for help with child problems and human relations are not answered as theoretical questions. There is not one of us who has not proved that justice and freedom and joy and supply bless him who opens his heart to receive.

We like you for liking us and for your desire to know more about us; and in closing may we recount the following incident, which we feel contains a very great compliment to us:

A woman came to see us in person, asking for an interview with a Silent Unity member, and her request was granted. After she had gone on her way she remembered that there was another matter with which she had wanted help, so she returned asked for another appointment with the same person. We do not give our names to those who come to see us, so she was asked to describe the member to whom she talked. She could not do so. "I only know," she said, "that she had the kindest eyes and that the things she said were the things I needed to hear."

If we were able to meet you everyone, we should not be displeased if you were to remember only the help that we are able to give through Christ. Think of us, if you will, as a group of people whose choice of all the work in the world is to serve you. We love you for your sincerity, your earnestness, and your faith. We

know both humbleness and exaltation in the knowledge that we are a means through which your lives are being blessed, your souls enriched, and your bodies healed. Silent Unity is the name by which one hundred people prefer to serve you because it is a name that lifts us out of a limited, personal service into a boundless, eternal one. We are delighted to get your letters, and when you feel that our prayers would help you solve any problem, please write. It is our work and our joy to help you.

The Power Within

By John Graham

Do you accept the Power within,
Or do you say, "Tomorrow
Or after that I will begin,"
And try from time to borrow
Sweet precious moments, quickly sped
On futile paths by error led?

Our God has willed a legacy
To all of those believing.
So why not change your "It might be"
To just "I am receiving
A guiding hand in every task
And full returns for all I ask."

Do you desire success to win?
Humbly accept the Power within.

Spiritual Guidance

BY HORATIO W. DRESSER

THE MEDITATIVE silence signifies the dwelling of consciousness on a higher level or plane, from which the externalities of ordinary existence are discernible as limitations only in case we are immersed in them. Seen from below, the circumstances of daily life often appear meaningless. Seen from above, "all things work together" toward a divine end. By renewing one's relations with the Spirit one enters a sphere that is intimately in touch with this outworking, and from this sphere proceed what Truth students call their "leadings" for daily help in times of need. The upper level is not then remote. It is not abstract or theoretical. The relations with the world are such that, by first seeking the "kingdom," whatever is essential to our conduct amid the affairs of men will be "added unto" us. The contrast or distinction is between what is spiritually essential and what in any other respect is incidental, possibly as incidental as the state of the weather. The seeker for guidance desires the "leadings" that indicate "the way, and the truth, and the life." The inward light shines on this way. The leading given, the rest follows. Purely incidental is what paths or highways one pursues when taking one's course through the complexities of the world.

We who believe in spiritual guidance know rather well then what we are looking for when endeavoring to put ourselves into the right attitude to receive: that the light from above may shine on the needs of the hour or the day. We know that much depends on a cer-

tain uplift of heart and mind in which we give ourselves as fully as possible in rightness of attitude, in inward consecration. So Emerson long ago wrote, "There is guidance for each one of us, and by lowly listening we shall hear the right word." Such listening implies Emerson's further statement "The soul's emphasis is always right." "What is right is according to my constitution; what is wrong is against it." My "constitution" is my higher selfhood as a child of God. The soul's "emphasis" is a leading. What is classed as "wrong" in relation to the world is conduct not in line with spiritual guidance. If every thought and every deed were indeed "in line" there would never be anything wrong, hence no dishonesty or insincerity. This agrees with Shakespeare's famous utterance:

"This above all: to thine own self be true,
And it must follow, as night the day,
Thou canst not then be false to any man."

The spiritual clue, in brief, is from within or above with reference to that which is without or below, according to the divine order; whereas in his lack of enlightenment man frequently tries to regulate matters by imposing his own order or way. What is from within preserves my integrity or unity. What is merely from without tends to scatter or confuse. Any plan of behavior that tends to disrupt my inner selfhood or dissociate my mental life is alien to the divine providence. Marked indeed is the contrast between the sphere of leadings from above and the byways pointing hither and yon in the realm below.

Three significant matters are implied in adopting the idea of spiritual guidance and endeavoring to be true to it all the way along from the initial leadings to the final results or fruitions.

First, as an individual with a life of my own to live I have certain abilities or gifts of the Spirit that give me a work to do. Amid these powers there is a central urge or prompting to the abundant life that includes my existence here on earth as a whole. My leadings are in accord with this central purpose.

In the second place, my individual life passes through certain stages of inward change or experience so that some of the leadings pertain to childhood and youth, others to maturity, and thus to increasingly significant relations with my fellow men. The leadings that are essential to this advance are also in accord with changing outward conditions, with new opportunities, for which we are given appropriate power. There is thus a correspondence between inward change, implying readiness, and the appeals of people to whom I am drawn, the conditions, times, and seasons of the world around me, which often seem sadly awry unless we discern this law of inner relationship.

The inner life is thus sufficiently remote or apart from the essentials of spiritual living so that the seeker for guidance can renew his relations in one place as surely as in another, even in an environment as apparently hostile as a war zone. That is to say, Truth is always at hand. Its principles, laws, conditions, call them what you will, possess a being or sphere of their own. In our contacts with the external world, we may thus think, feel, will, and *act* from Truth although moving outwardly amid conditions apparently as unfriendly as the density, hurry, and drive of city traffic. I must "watch my step" amid such traffic. But this exercise need in no way interfere with spiritual trends from within and above.

In line with the vision that is leading me on I have

a way of testing this or that offer or opportunity in the world around me, also a way of meeting any complexity—like a traffic jam—or disturbance apparently threatening to envelop me in mists and confusions. Pausing in inner quietness, lowly listening to hear the right word, I am obeying certain conditions. Shall I take this road or that? Shall I respond to this call or await another? To be true to the word in thus seeking guidance is to be mindful of the truth that what we have need of the Father has already provided.

Having sought guidance once more, we get the impression that we are to proceed in this or that way, but it may be either for or against an earlier course of action, judged from the outside, and it does not necessarily lead into the easiest or pleasantest path. The next step to be taken may not be apparent for a while. It may not be disclosed until the eleventh hour or even until five minutes of twelve, as someone has put it who has learned the lesson of waiting. There are times when everything moves as if by clockwork. Then there are intervals for assimilating what has happened, for readjustments within ourselves, for "catching up with" ourselves. We do not know all the comings and goings. Uncertainty provides life's opportunities. When we seem weakest we may be strong in what the Spirit calls for. When apparently strong we may be greatly overconfident. Some of us dwell too much on the past. Others try to live in the future, which it is not given them to see. Sufficient unto the day is its own problem. Reckon first with what confronts you. One step at a time.

When decidedly uncertain what move to make next, send out your thought reflectively or imaginatively in this direction and that and see what impression comes.

Put your offering on the altar and see if it is burned off. Lift your problem into the light and observe what follows.

If still far from clear, start out on some course, some road, as you would try a road in the country to see where it leads. Get in motion, keep in motion, and then note the results: in silence, observantly, noting what is higher than your passing thoughts and feelings.

If you steadily feel that you are moving against something significant within you—as people sometimes feel when trying to carry out another's advice that does not fit—consider why this is. But be mindful not to judge by mere signs and symptoms. What is happening outside of you may be a spur or incentive to inner development. What you truly pray for is what is right, what is wisest, whether superficially speaking, you like it or not. Much depends then on the way you interpret the impressions that seemingly thwart or hinder. In your heart you truly desire what you really need rather than what you want or suppose you want. Since there oftentimes are difficulties to surmount, you will cling to your faith that the wisdom needed will be given you as well as strength to meet the call to development or service. The leading or "inward click" is decisive. What is right is in line.

These truths imply answers to all the questions usually asked when the subject of guidance arises. Naturally guidance is to be distinguished from personal inclination and from temptation, as temptation used to be construed. Influenced by the present state of my mind and body, I might be inclined merely to drift, to lie fallow, become indifferent, or settle into the inertia or laziness that is apt to tempt us all. It may well be true that we are all as lazy as we dare to be! But given

a purpose in life, we are impelled to be actively in line. This purpose leads us to a main highway. Mere inclination would be a detour. Laziness would involve a "dead end." The body's present condition is not in itself guidance, unless indeed it is a question of hunger, thirst, or the need for rest and recovery. The mind's present state may be either favorable or unfavorable, or simply neutral. What is called for is understanding.

The old selfhood in us often acts as a deterrent. We are creatures of habit, so conservative, so largely patterned after what people tried to make us become from early childhood onwards that the old repeatedly tends to draw us back. That surely is not guidance. That does not bespeak my real constitution.

Guidance arises from within, being intimately determined by my consciousness of my true identity. I am what I interiorly find myself to be and will to be. That may be vastly different from what parents, teachers, friends, and the like have tried to make me become by applying pressure from the outside, like Goethe's father, who tried to make a professional man out of a poet. Dutiful children often try desperately hard to be what their parents insist upon, as indeed we all try more or less effortfully to be what the world demands. But "whoso would be a man must be a nonconformist," Emerson assures us.

Interiorly therefore I tend to conform to my type. Outwardly everything imposed upon me is an item to be judged. To judge I must have my ideals and principles. Supreme among these is divine Truth.

Real consistency, in brief, is from within, is *self*-consistency in the sense of true identity or integrity. When consistent I am loyal to principle. I keep the faith, sincerely doing my best to think in line with such

principles, to adopt an attitude which is in line, to live in line. Integrity thus understood is the basis of fidelity both to people and to opportunities for serving them. If I am true to this my deeper self, others who are true will note my fidelity and respond to it. If I am not true to myself my words will sound false. When untrue in thought, conduct, I am a house divided against itself.

Again guidance is in accord with the soul's problems, the spiritual lessons to be learned from experience. Given sensitivity, a make-up that inclines me at first to be too submissive, to yield overmuch, experiences are likely to come my way that touch me on my weaker side and involve me in conflicts. For the moment this may look like hardship. So in my tribulation I might seek a way of escape and might ask for guidance toward a way out, as so many people do when trying to run away from their problems. Evasion or cowardice is of course far from guidance. If sensible, I shall soon realize the fact that experiences of this nature are given me to help me find myself. Some mistakes and weaknesses along the way are perfectly natural. The same sensitivity that, when understood, becomes a means to spiritual guidance invites difficulties while I am learning its nature and place. Redirected, this sensitivity will open me to wonderful experiences of which less sensitive people can never be aware. Let me then learn to open my inner nature in the direction of that which is highest and best. An experience rightly interpreted and turned to account may indeed be an ally of guidance. So too the unduly self-assertive person has an important lesson to learn before the inner life becomes truly responsive to spiritual promptings.

Much depends then on the way experience is construed. The more nearly an experience corresponds to

my inner state and its needs the more likely it is to yield guidance for me. What is essential is in line with such correspondence or relationship. But there is a general influence touching us on the surface that is as casual as brushing by this or that man in the street or being crowded into a subway train. What is important is the selectivity with which I adjust my progress from moment to moment, hour by hour, through the days and weeks and months and years by keeping as steadily in touch with spiritual incentives as I can. My purpose with respect to guidance therefore is to see to it that all important matters shall be of one piece. If I am bringing more and more secondary matters into line each year I am surely making headway. For at the outset of endeavors to live in the Spirit there are very many things to understand and to conquer. Complexity faces us at first. Simplicity or unity is an achievement.

To live by spiritual guidance is thus an act of faith. Some of us may find this fairly simple in certain respects. The test for many of us is money. As most of us are reared we demand to know where the money is coming from. Or it may be that we have money in abundance and know little or nothing from experience about doing without it. Some people begin by praying for money even before they are called into the vineyard of the Lord. So it is easy to invert what is material as if it were paramount. The inverted order means putting things before ideals, first seeking "things" with the assumption that the kingdom will be added. But very few of us, if endowed with all the comforts and luxuries and never put to the test of faith, would learn the great lessons of the spiritual life.

When we have wrought that which is worthy, it will be shown us that "the laborer is worthy of his

hire." Hence earnest Christians all through the years have first "consecrated" or "dedicated" themselves, as much as to say, "Lord, I am ready; use me as Thou wilt." When the central conviction comes to us, the rest will follow. We may not see how. We may often stumble along in the dark. But directed aright, we shall presently come to the next clearing, as one does in traveling through a mountainous, wooded country on a journey dependent on keeping oriented. Right directions in woods and mountains may be said to symbolize quickening visions of the spiritual life. To keep the vision, that is the essential thing. If we keep the vision, the initial guidance, the leadings that follow from it, and the goal to be ultimately attained are all of a piece. The assurance that we feel within even when all the way is dark outside is evidence of this unity. The way of life is designed for this kind of success. Guidance always relates to the path that the individual is to tread in order to emerge upon the highway of the abundant life. The human spirit, with its ability to receive and live by guidance, is adapted to precisely the conditions that are disclosed from time to time along the way. The way, the truth, and the life are by no means alien to us. We belong to the kingdom that is "at hand." It is given to us to walk in the way even while watching our steps lest we stumble and fall in the realm of mere things. We need all the light we can find in order to learn how to get our clues afresh every time we lapse into complexity, into the lower self, or into bondage to materiality.

Pray for Peace

As God Sees Us

BY DANA GATLIN

Oh wad some power the giftie gie us
To see oursel's as ithers see us!

WE ARE ALL familiar with the lines of the Scottish bard, and doubtless many of us have thought at times that if people only could see themselves as they appear to others, humanity might start improving in disposition and behavior. Yet that is at least subject to doubt, for there would still be so many varying views, all of them quite limited according to the prejudices of each individual, that the result would be something more jumbled, criss-cross, and undesirable than what had been before. How much more beneficial, stable, and permanent would be the results accruing from the gift of seeing ourselves as God sees us!

The glorious outstanding fact of Christ's teaching is that this is possible. Christ demonstrated that He was the Son of God, and He urged His followers not to judge life upon earth by "appearances" but according to Truth. He urged men to behold themselves and to act as sons of God.

You may ask: "But how does God see us? Under just what aspect does He behold my brother, my business partner, this friend of mine who is in hard luck, that man who cheated me and whom I hate? Above all, under what aspect does God behold me?"

For practical purposes the answer is simple: Under just what aspect do you yourself behold God? What is your conception of God? How high is it, how perfect,

how complete, how fine, how wise, how capable, how balanced, how just, how harmonious, how steadfast, how strong?

Even while reaching up toward divinity our mortal conceptions will fall short of the infinite perfections and possibilities of God. Omnipresent, omnipotent, omniscient, omniactive are words far too big for the average finitely bound mind to grasp. Jesus was the only earthborn to discern His relationship to God so fully that He could fully express and prove His sonship. Jesus said: "The Son can do nothing of himself, but what he seeth the Father doing" and "The things therefore which I speak, even as the Father hath said unto me, so I speak." But He urged us all to do likewise, and promised definitely that we *could!*

So it behooves us to lift up our vision higher and higher and to keep on trying with consecrated fidelity to discern in ourselves and associates, in the very midst of our manifest world, those celestial harmonies, radiations, and perfections which God in His great love has designed for us. When we do so discern, in the heart of each one of us the glory of God's kingdom comes to pass.

In the omnipresent kingdom of Spirit there is no deficiency, defect, deformity, defeat. The Father of light takes possession of our soul and expresses His ineffable love and joy and peace in our life, when all the faculties and forces of our being are submitted to this holy one in the midst of us; when our mind and heart join completely in the exalted inspiration of belief.

It is well to remember that the general tone of our thought life shows in the condition of our body and emanates from us so that our individual atmosphere is tinged with the thought in which we prevalently live.

Like attracts like. If we are unhappy, attracting unhappy conditions, it is evident that we are living scantily as a merely material being, trying to depend on merely personal, inadequate resources. We have lost or forgotten our vision of the pure, incorruptible, inexhaustible life of Spirit that is the source of all manifest life and that, however far we may have grown away from an awareness of it, continuously prevades us.

"Sin" is our failure to contact, use, and express this almighty Power in the midst of us. There is never any separation from the realities of Spirit; we build up the partition in our own mortal mind. But God is not walled up in us; perfect spiritual life breathes through us each moment in celestial radiations, where omnipresent God sees us as His own. When through the mists of sense consciousness we begin to feel this wondrous presence living in us and in all men truly, not only are we ourselves healed of all inharmonies and shortcomings but we can truly bless others. In the unblemished light of Spirit all are one! We behold ourselves, our brother, our most errant "enemy," our whole world as God sees. We see ourselves in God and see God in all!

The way to salvation and happiness, to unceasing inspiration, progress, achievement, and peace is to be cleansed thoroughly of all mortally conceived sense of "sin": to forgive completely and to remember no more. Then the spiritual light, life, streams in and possesses the soul so that we automatically express the verities of God. Human weaknesses, contentions, cleverness, sham, and superficiality have no place in Truth nor in the Truth-possessed soul.

"As God sees us!" What a glowing signpost to place before the mind! What a stirring call to courage

and fidelity! What an inspiring mark to set for ourselves and to adhere to! It can never be too lovely, too magnanimous, too noble, too high! And because this is how God works in us to make manifest the unseen divine, as we hold faithfully to the loftier vision and purpose more and more fully perfectly, it comes "to pass."

We should never be reluctant to seek, know, and express God's loving-kindness. God in His vision of us, in His plan and purpose for us, is true. How true can we be to God, to the unseen divine forces that are present with us every moment?

Just our experiencing sickness, weakness, lack, unhappiness, and other inharmonies is no sign that God is untrue; it signifies that we have removed ourselves from the bountiful, omnipresent kingdom of God. We are under the sway of our sense perceptions, of the mortal beliefs that we have registered in our mind and heart to our increasing detriment. We must return ourselves and our individual equipment for living, every atom of it, to the sway of God, the complete good, until we feel totally cleansed. Then from the very foundations of life blessings will come forth and govern us through and through. All the conditions and impressions that have previously tormented us can no longer disturb us, for God's spiritual presence has erased them from our soul forever. We shall then manifest the harmonies and powers that God has seen in us always. God hasn't changed His vision of us, but our increased spiritual sensitivity has quickened our own forces into awareness of the God essence that impregnates them. At last we are able to live true, a free and radiant child of almighty God.

We are able to move through all circumstances un-

harmed, untouched, because we steadfastly see ourselves and all men as God sees us: serene in His life and strength and joy and wisdom and love.

God's kingdom is spiritual. When we allow ourselves to be dominated by things material we are continually burdened, harassed, upset. Even when we recognize that our problems are too much for our human powers and we pray for divine help, we often try to materialize God in our prayers and worship; that is, we give Him specifications as to how He shall materialize Himself in our world. But this isn't the prerogative of limited mortal minds; God does His work through us according to His superior vision and wisdom, with all the resources of infinite life and love at His command. God is God, and we are His offspring. God cares, God can, God knows how if only we will learn how to yield our stubborn human self, in every department, to the benign action of the Almighty.

Co-ordination with this divine action requires from the individual the utmost willingness to co-operate. As you perform your daily tasks and make your decisions, don't think about the merely personal aspect of any "condition," but spiritualize it by identifying it with God's life and love and wisdom and power.

It will help you to write mentally the word "Truth" through every condition, situation, thought registration, emotion, memory. Do not fight the offending factors or argue with your contentious self. Instead realize God's presence and give Him your problems to be divinely adjusted, then trustingly put your whole life into His keeping. If you wholeheartedly want to express God He will help you to do it. You turn your attention to God, immerse yourself in God, and soon you will increasingly feel the divine life "living" you! Within

yourself you feel His life and love and joy shining through! You let go of your little self with its vexations, in order to let God manifest Himself and "operate" you. The beams of Truth enlighten and nourish you, cleansing you of secret faults and healing the hidden wounds. They radiate from you, powerful to bless others. Your whole world, because of your fidelity to Truth, feels the touch of God.

God never goes away; His vision of His children never falters. He sees your potentialities, your equipment, and meets with plenty every need: He Himself is the provider and the infinite provision! But you yourself must make the spiritual application until your whole being does it as an involuntary habit. Learn to let God's life breathe through you now, refreshing, renewing, and guiding you. Learn to let divine life move in you and "operate" you and "live" you through and through. How glad your revived soul will feel, how grateful, alive and free! With every lungful of air, every pulse beat, you will breathe praise, joy, oneness.

I have heard the story of a radio star, a singer with an exquisite voice, who broadcasts her programs from a wheel chair. When commiserated with for her affliction, she replied, "Why should you feel sorry for me? I love my work, I'm happy, and I give enjoyment to thousands." Incidentally she supports a large family. Such a courageous, wholesome, uncomplaining spirit cannot be defeated. Were she to know the truth of her health in God, she could give up her wheel chair.

Perfect physical health is desirable, and it can be had in God. Many of us who have prayed for it, have found that there are other spiritual gifts, equally important to the well-being of the whole man, that must be developed. A deeper understanding of God's nature,

a greater fidelity to Him, a freer acceptance and use of His love and joy, a wider application of trust and patience—all these are basically needed to clarify the vision, cleanse the heart, expand the soul, and command the faculties, so as to enable us to meet victoriously the shocks and distempers and petty annoyances of every day. When we have learned to appreciate God's grace and to abide trustfully in God's love, we have found the all-sufficient base for successful living.

Forgiving is much more important than many of us realize. It is imperative. Jesus stressed this: "Forgive us our debts, as we also have forgiven our debtors." Perhaps more than any other human obstacle the blot of unforgivingness prevents the answer to prayer. Forgiving must be absolute, complete, and can be accomplished if you are spiritually willing. Confess to God, ask for His strength and grace; then leave the matter in His hands and center thenceforth on receiving and radiating His life and love. Say to your unruly inner self: "In the name of Jesus Christ, peace. Be still . . . Soul, open wide to God . . . feed on Christ's life and love and joy."

Often the mind is obstinate, crowding back God's action with its arguments and fears, but keep at it! Repetition impresses the thought upon the cells of the mind, and forms spiritual habits: the cells of your inmost being are trained to open to Spirit and to receive nourishment for the whole man. Be true to the thought that you have carried to the heart of God, until you feel your mind and heart uniting in an acceptance stronger and more joyous than you have ever felt before. God is placing His own imprint upon you!

The mind really wants to be assured; the heart wants to know trust and joy and peace. Keep holding

the true picture before your inner eyes: God's perfect world, manifest. Keep calling to life and love the last thing at night, the first thing on waking, through every incident of the day: "God, I love you. God, I trust you." And from the foundations of life your trust will strengthen; love will quicken in you, expand, and evidence its presence through your whole world.

Health can be established, conditions harmonized, affairs adjusted, frictions dissipated through loving fidelity to God: letting Him "live" us true. He always intimates to us very clearly what we ourselves should do if He is to find expression through us more perfectly. Herein lies our sole responsibility. Thus we can handle divinely even our anxiety about our dear ones, first allaying it in our disturbed heart and then reaping permanent blessings through our full trust in God. When you focus your desire upon God, upon omnipresent life and love, you not only go right to the heart of God but through His mighty, all-pervasive Spirit you go straight into the heart of the one you love.

Allness, oneness, gratitude! Why do you hug and cherish your burdens, oh, ye of little faith?

"Let God be true, and every mortal concept a lie."

"Divine love is my shepherd, I shall not want."

I walk in joy, confident that Christ leads the way. "My presence shall go *with thee.*"

There is nothing in the whole universe to fear, for no evil thought can live in the light of God's presence.

"The Lord is my helper; I will not fear."

"I will know no evil thing."

"My grace is sufficient for thee."

"Be still, and know that I am God," "the Holy One in the midst of thee." "I will bless thee . . . and thou shalt be a blessing."

Truth Makes Better Citizens

BY JAMES SWEANEY

IN NOVEMBER of this year the citizens of the United States of America will perform one of their most important and sacred duties, that of voting in a presidential election. Already our radios are blaring forth campaign speeches. The newspapers and magazines are singing the praises of favorite candidates and pointing out the faults and weaknesses of others. The whole world around us seems pervaded with propaganda.

What should be the attitude of Truth students toward this vital matter?

As Truth students I think we realize that we have a certain responsibility for the political conditions of our country. We feel that in Truth we have found one of the greatest forces for good in the world. We feel that we have found a mighty and powerful light in a world where there are many dark corners. Because of this we feel that it is our duty to walk abroad in our country and in the world, shedding our light for the help and edification of others by setting an example of right living and good citizenship.

It seems to me that because we are Truth students we cannot help but believe in those fundamentals of life for which democracy stands. In the words of the Declaration of Independence, "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." Are not these the same truths

that we who study Unity hold to be self-evident?

Our forefathers fought for these truths and ideals. It is for us to uphold and to carry on their tradition. We recognize that the duty of voting and the other duties of citizenship are opportunities to show our faith in our ideals, and that fulfilling these duties is the best way to keep these ideals alive in the world. It is the peaceful way of upholding democracy, the way of which Truth students can wholeheartedly approve, the way of ballots, not bullets.

In matters of health and prosperity we have learned to go first to God by means of prayer. I believe this principle can be applied soundly to political matters as well as to health and prosperity, particularly to voting. It is our privilege always to pray for guidance and help, for tolerance and understanding, and for the courage to follow our convictions.

By turning first to God we arm ourselves with good and righteous judgment. We are enabled to maintain an open mind as we read, digest, and make an effort to understand the issues of the election. Through prayer we can stick close to that which is true in the campaign, letting negative political tactics fall harmless by the wayside. We can train ourselves not to respond to incitements to race prejudice, to attempts to stir up class hatred, to slanderous treatment of opposing candidates, and other such base propaganda. Every speech we hear can be sifted by the spirit of righteous judgment within us for the truth it contains, and the remainder may be discounted.

As Truth students we must be sure of the motives that prompt us to vote for the candidates and platforms we select. We cannot permit ourselves to be influenced by personal prejudices or to base our decisions on snap

judgments. Neither can we vote for a certain political party simply because we have always voted for it and our fathers before us have always voted for it. This may be a reason, a good reason indeed, for voting for this particular party; it probably indicates that we are in sympathy with the platform that it represents. But it can't be the only reason. Our motives as Truth students must be based on the desire to see the ideals of freedom and democracy—of life, liberty, and the pursuit of happiness—triumph and continue to flourish in our nation.

It is true that all the political parties profess aims and objectives that for the most part we can approve of. In fact, all political parties and candidates seem to be trying to reach a common goal: a peaceful, free, and prosperous United States. But the means by which they propose to reach this goal are different, and it is on the practicability of the means that we must base our decisions. Our choice then is between means instead of between ideals and aims. If we turn to God to help us, I am certain that we cannot help but make the right decision.

Tolerance is the hallmark of a good Truth student, not only tolerance for those who hold his own ideas but tolerance for those whose ideas differ from his. As regards elections then, let us attempt to be tolerant of candidates and speakers who express ideas that are in disagreement with ours.

Also let us refrain from trying to impose our political beliefs upon other people, not excepting the members of our own family. Although we may have given considerable prayer and thought to the forming of our decisions and though we may feel that they are right, it is for us to leave others free to form their own opinions in their own way and to vote as they see fit. Of

course if our advice is asked for, we can feel free to express our ideas, but it would be out of place for us to feel or exhibit any hurt or resentment if our advice is not followed.

When we pray for guidance and help and then make our decisions, we must "follow through." On election day we must go to the polls and cast our vote. This may sound like superfluous advice, but I do not think it is. Often it seems that it rains on election day, or that we are tired, or that it is inconvenient to get to the polls. Anyway, whatever the reasons, records show that presidential elections as a rule bring out less than three fourths of the United States citizens who are eligible to vote. "What's the use?" is the excuse advanced by many. "My vote doesn't count or make any difference anyway."

But Truth students know that their votes do count. They know that various elements depend on good citizens being lax in this matter. They know that members of negative organizations are going to vote, rain or shine, tired or not. Knowing these things, Truth students realize that voting is a duty, a privilege, an opportunity to speak out for true democracy and for life, liberty, and the pursuit of happiness!

After this important day is over and the votes are counted it is our duty as Truth citizens to support the good in the elected candidates, whether they be the ones we voted for or not. We cannot allow ourselves to deny and refuse to support everything a man elected to public office tries to do simply because we did not vote for him. Nor can we allow ourselves to approve and support everything a public official does merely because we did vote for him or because, now that he is in office, we must support him. Again we must use

the good judgment that God has placed within us to determine what ideas and plans in his administration we will support and what we will not support. Again it resolves itself into a question of means, for the declared objectives of virtually every elected official are more or less commendable.

When I say that we should not support certain measures or means adopted by public officials, I do not mean that we should disregard the laws of which we do not approve. A good Truth student obeys all laws, whether or not he thinks they are just and right, even while he is working and voting for their repeal.

The reason that the United States has been able to expand and grow and improve is because we permit minorities to exist and to have a voice in matters. It is our duty to the United States as well as our sacred right as citizens to work and vote for the establishment in our government of what we think is right and to work and vote against what we think is wrong. The motto of the sincere Truth student is not "My country, right or wrong!" but "My country, may I help to make it right!"

Which issues and which candidates are the best to vote for is something each one of us must decide within himself. In deciding let us remember to turn first to God and pray for help. Let us endeavor through our prayers to keep uppermost in our mind the ideals of peace, love, and harmony, and to support that which we feel in our heart will bring about more quickly the fulfillment of God's will "in earth, as *it is* in heaven."

Pray for Peace

Whose Quarrels Are These?

BY NETTIE K. HURLBURT

Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

IT MAY SEEM amiss to use a Scripture passage as a foundation for thinking about "quarrels," but Jesus' teaching and example have never been equaled as a guide to harmony or happiness. It was our happiness, not our goodness, that He came to establish, and perhaps a better understanding of whose the quarrels are, the child's or the parents', may bring us nearer to that kingdom of which He spoke.

There are two words or phrases emphasized in the foregoing Scripture. The first is the phrase "kingdom of God." What is your interpretation of this kingdom? The "kingdom of God" is a state of mind in which one is conscious of God's presence and His dominion in one's life. The consciousness of His nearness and His love is heaven here or anywhere, and any separation from Him is hell! By consciously desiring His wisdom, His light, His direction in all our ways we shall be led to make right decisions.

Not a day passes in a mother's life but that some decision has to be made, some action taken; and if she wants to know the happy way out of the situation, she must keep her own channel to God open. Hannah More Kohaus has written a poem called The Prayer of Faith. It is published by Unity, and has been used by the Hi-Y club of my city. It is a veritable blueprint of the kingdom. The first stanza goes like this:

"God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day."

It is really an acknowledgment of citizenship in the kingdom of God. It has proved powerful in the lives of many children I know.

The problem of children's getting along with one another is very real to the children and most real to us mothers. It is up to us to teach the children how to solve their problems without bitterness. If they learn a better method of solving their own problems than force, they will be using that method in solving the problems of the neighborhood, the nation, and the world when they are grown, and thus they will become co-workers with God in bringing in His kingdom.

That is why the first phrase has been emphasized. The second is just the one word "little." Note that Jesus does not say, "Whosoever shall not receive the kingdom of God as a child"; He qualifies the word and says "little child." How significant; for the "little" children—the one-, two-, three-, four-, and sometimes the five-year-olds—still trail some of their heavenly glory along with them. Study the faces of little children and notice the sweetness, the radiance, in them. Soon this heavenly pattern of their souls and their faces begins to be veiled by the likeness of their surroundings. John Smith begins to take on the characteristics, the likes and dislikes, the strengths and the weaknesses that are the Smiths'. He loses the imprint of heaven on his soul: he is no longer a little child.

Watch with me a few of the reactions of little children. In my neighborhood three or four little people play together habitually. One day as I commenced wash-

ing my lunch dishes I noticed Bobby and Don outside the window. Bobby had his truck, and obviously Don wanted it. I couldn't hear the conversation, but presently Don, who is the bigger of the two, reached over and took the truck. Bobby raised his voice in protest, and because he is a fearless little chap he caught hold of his truck and pulled it away from Don. Don let him "have" it—two ways! He let him have the truck and a couple of good smacks besides. This time Bobby howled and went home. Bobby, being little, didn't go home to think about the injustice. He went home to be comforted and built up. What are homes for anyway? His mother looked up when he came in. Such howling couldn't be ignored; but she has laughing eyes, and calm and without emotion she said, "Why, Bobby, you're an awfully big boy to be making such a racket." In the meantime she wiped his face and smiled down at him. Here was security. When the howls ceased, which they did immediately, she asked what had happened.

"Don took my truck." At the very thought the tears started again.

"Well, why don't you go over and get your wagon and you and Don go into the trucking business together? That would be fun." And before my dishes were all washed, there were Bobby and Don playing together happily again.

There are two other methods by which Bobby's mother could have handled that situation. She could have ignored it, acted as if nothing had happened; and as Bobby howled to attract her attention she could have taken down a mirror and with a laugh asked Bobby to look to see if he could recognize the boy in there. That would have had an effect comparable to that of the first method. In both cases the child would have gone out

from his home "built up," fortified, in its wisdom and goodness.

The third method by which the situation might have been handled is unfortunately more prevalent in many neighborhoods than you might suppose. Its use is one of the reasons why you sometimes hear women say they'll just have to move because such horrid children live in their neighborhood. When Bobby came home publishing his woes as loudly as his lungs could do it, his mother could have gathered him into her arms and asked if that horrid Don had done something to her little man again. Having dried his tears, she would have gone on to admonish Bobby never to play with that bad boy again. Sometimes such a mother goes even further. She tells her offspring she'll thrash him if she sees him playing across the street again! It sounds ridiculous, doesn't it, to make an issue of so small a matter? It is ridiculous; but mothers who are not emotionally grown up make an issue out of just such little things!

Unconsciously such a mother spoils the image of the Eternal in her little boy's soul. She is teaching him to hate. He either goes out to solitary play or disobeys his mother and returns to the offending boy. In either case he tells him that his mother said he was a bad boy. Oh, mothers, be careful how you build with this plastic material; because as the twig is bent so the tree will grow.

Whose quarrels are these? What do you think? In the first instance there was no quarrel, nothing to remember, except that when someone wants something of yours you can make a game out of it. That's what Bobby's mother did, and there were no hurt feelings, only a comforting sense of security. In the last instance, the quarrel would have been the beginning of a disrupted neighborhood. But don't for one moment think

that it was the fault of the child. Had the child not had a mother, his own instincts would have brought him back to play when the smarting had left his cheek; because it's fun to play with Don. Don has ideas.

If every neighborhood upset could be looked upon by mothers as a means of growth, self-pity would be eliminated. Not far from our home a young fellow, whom we shall call Ed, received a letter stating that he must appear in juvenile court the following Saturday morning because of injuries that he had inflicted on a child near by. Ed lives with foster parents. So his foster father went to court to inquire into the matter, and found that there were many minor complaints and that the court couldn't just set the matter aside. But because it is important not to give a boy a court record unless it is absolutely necessary, the young probation officer offered to meet Ed and his foster father and the family that had made the complaint in a neighbor's home that evening.

Whose quarrels are these? Watch how cumulative resentment can be. Mr. N——, the probation officer, asked Ed how the trouble had begun. Mrs. Fendrick and her husband, the people making the complaint, sat side by side with Ed's people; and Wayne, the boy who had been hurt, sat beside Ed on a footstool in front of the fireplace. Mrs. Fendrick, impetuous and unrestrained, started to answer immediately, not waiting for Ed. She said the unpleasant relationship went back several years, to the summer when they built their rock garden. Not only had the work been difficult but the flowers had been expensive. The family had been away from home one evening, and while they were gone Ed and some other boys had pulled up some of their plants.

What would you have done under the circum-

stances? Well, the Fendricks made an issue of the matter. They went to Ed's foster mother, who was ill at the time, and told her of Ed's carryings on. She was grieved and made restitution of course. But the following Saturday night Ed and his pals tore up newspapers into tiny bits and literally blanketed the rock garden with them. Again Ed's mother was appealed to, and Ed picked up the papers that the wind had not picked up.

Do you see why I link up the kingdom of heaven with this problem of quarreling? In no other way can it be adequately solved. If Mrs. Fendrick had appealed to God first, she would not have needed to go to Ed's mother. She would have been given light. I can't say just how that light would have functioned, but it would have warmed both her heart and Ed's. And when two "lighthearted" people get together they work things out, that's all.

Now note that bitterness increased in both their hearts. Ed lost no opportunity of plaguing Mrs. Fendrick, and Mrs. Fendrick kept "whooping it up," as my husband says. Wayne Fendrick is a couple of years younger than Ed and not husky. When Ed delivered their paper, Wayne would call names and make faces at him. Ed would chase him around and be ordered off the place; and finally they discontinued their paper. Then Ed tauntingly yelled, "If I can't get you here, you wait; I'll get you at school."

Later the most unfortunate part of the whole incident took place. In a football scrimmage in the schoolyard Wayne was playing opposite Ed. Ed tackled Wayne and threw him into the air. The Fendricks, never missing an opportunity to aggravate matters, took their son to a doctor, who said he feared a rupture might develop. It didn't, but the Fendricks made Ed's

school days miserable, spreading the report that he had done it purposely, while Ed claimed that he had not. The final episode in this neighborhood quarrel came a few weeks ago when Ed chased Wayne's four-year-old brother around with his bike until the youngster fell, and then kicked a football out of his hand, making a cut on the boy's nose. Now neighbors who saw what happened say there wasn't a mark on the boy's face; but it was this that brought on the summons from the court.

Mr. N——, young, virile, kind, listened to the whole bitter tale. Then he turned to Ed. "You don't look like the sort of boy who would deliberately hurt a boy smaller than yourself, and I understand you stand high in your grades at school. How have you felt about all these things?" Ed sat very still. "I guess I resented them all from the beginning, and when they said I had deliberately tried to rupture Wayne, I hated them," he said.

Mr. N—— asked, "Do you think you could be big enough just to lay all this burden of resentment down and shake hands with Wayne and decide to start clean? I don't mean that you and Wayne should try to become pals, but when you meet say hello in a friendly and kind way. Would you be willing to try?"

Ed said it would be pretty hard. Mr. N—— asked him if he had ever heard of the young man who solved all His problems by kindness? When ever people inflicted injury on Him, He returned good, even to the end. Jesus found it was the better way. Would Ed be willing to give it a trial? Ed pledged his word, and there in the living room he and his enemy shook hands —on the basis of a new relationship.

In this way a matter that was quite serious worked

out for good not only to the boys but to the families as well. The wind of God swept through the quarrel and blew it out.

It is a clean wind, this wind of God, and allowed to blow through our heart, it sweeps it free of bitterness and prejudice and leaves it light and pure.

Whose quarrels are these? From the relationships of a neighborhood to the relationships of a world is but a step. Those who would solve the home problems by force will accept the method of armaments in solving world problems. But do not mistake. It is not the youth of the world! In her recent book "Thy Kingdom Come . . . But Not Now" Margaret Slattery quotes these words from a schoolteacher:

" 'We don't buy our guns, our uniforms, build our camps and teach ourselves military tactics. The older generation does that,' said a boy twenty-two.

" 'Who put military training in the schools? Did we?' said a twenty-year-old.

" 'We don't insist on the "pomp and circumstance," they compel us to accept it—or else,' added a boy.

" 'We don't make wars, either,' said a fourth. 'The makers of the present undeclared wars are not young—some of them are *elder statesman.*'

" 'They can't put the responsibility for future wars on our shoulders,' said another youth. 'It's theirs, believe me! They make wars and they don't die in them. It's the older generation that are the highest ranking officers, and they're not in the front line.'

" 'And the younger generation isn't sitting on any war councils,' added another.

" 'Lots of the younger generation will go into the next war. Sure they will. They'll pep us up to it with all their talk about honor and duty and their threats

about slackers. They'll lie to us, too. My father has told me why he went into the war! And we'll go in. But it won't be because we *want* war.' "

There are more young people like the ones in this book whose mother says of them, " 'My seventeen- and fifteen-year-olds are ardent peace advocates. They know more about the causes of war than either of their parents. They have ideas about raw materials and trade, wholly new to me. And they declare that because they are Christians they will never kill. They state calmly that they will go to jail in the next war.' "

They have dared to become like little children, and such enter the kingdom of heaven.

PSALM

By Vivian Yeiser Laramore

Oh, who shall chant the glory of this day!
And who shall make its ecstasy his own?
Where is there one to voice in accents gay
The sweeping rhythm of its overtone?
A symphony of wind and sea and bird,
A testament of trees and tangled grasses:
And is there one so dull he is not stirred
By what the wind is saying as it passes?

Thank God that here the guns of hate are still,
That here the sun goes down with a caress,
And man may walk with beauty on a hill,
And find delight in fern and watercress;
And though this glory be too great to phrase,
In thine own way, oh, heart, sing forth its praise!

When I Stop and Listen

BY ALICE MAY WILLIAMS

God is entirely good. His power is complete, His beneficence universal.

We are set forth as manifestations of His attributes. Available to each of us are His qualities in proportion as we accept and make use of them.

Our capacity for such acceptance and use increases with its exercise. The method of exercising it is to regulate our thoughts so that the proportion of valuable, employable ones is constantly increasing at the expense of the undesirable ones until the latter are eliminated.

In this effort we have the continual co-operation of the greatest force in existence, the divine source of all power.

Open your heart to Him and receive His benefits.

"Oh taste and see that Jehovah is good."

"My Father worketh even until now, and I work."

Thoughts are the producing plant of experience. Try it for yourself.

God does not sanction sickness. He heals it. He is always offering the gift of health. If you take it, it is yours—perfect health—a sound and capable mind housed in a sound body.

You are intended to express God, to exemplify His attributes, and He has equipped you for it. God accomplishes His aims. Using the power He offers, you will do the same.

In order to use this divine power you must keep your thoughts open to suggestions from Him and closed to those from elsewhere. As you thus entertain God's thoughts—of good, of beauty, of accomplishment, of health, of plenty, of friendship, of kindness, of appreciation of the good and fine in others—of "whatsoever things are . . . lovely," as Paul says—they will of necessity translate themselves into your experience.

To be steadfast in this sort of living is an adventure to keep you absorbed and joyous. Life can never be dull when you are constantly practicing the attributes of God and thus increasingly expanding your individuality in all joyous ways.

Do not be amazed when God's goodness works out joyously in your experience. To the real man such demonstrations are the normal, continuous program of life.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 6, 1940

UNITY SUBJECT—*Man's Healing Intelligence.*

INTERNATIONAL SUBJECT—*Luke and His Gospel.*

—Luke 1:1-4; Acts 1:1; Col. 4:14; II Tim. 4:11a.

1. Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,

2. Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word,

3. It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;

4. That thou mightest know the certainty concerning the things wherein thou wast instructed.

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,

14. Luke, the beloved physician, and Demas salute you.

11a. Only Luke is with me.

GOLDEN TEXT—*It seemed good to me also . . . to write . . . that thou mightest know the certainty concerning the things wherein thou wast instructed.*—Luke 1:3, 4.

SILENT PRAYER—*Divine wisdom enlightens me, and I recognize the voice of Truth.*

In weighing a man's work it is a help to know something of the man himself. We know little with certainty about Luke except that he was a physician and that he accompanied Paul on some of his missionary journeys. The name Luke is an adaptation of the Roman Lucas, meaning "intelligence" or "enlightenment." Luke is thought to have been a Greek or at any rate a Gentile whom Paul converted to Christianity. His writings prove that he was a careful student and a devout believer.

Coming to metaphysical meanings, we find that the Greeks represent intellectual reasonings. These are the old reasonings that are untouched by the inspiration of the Christ. When once they are imbued with the Christ they represent the luminous or light-bearing intellect. This it was, we may believe, that gave Luke his title of "the beloved physician."

Theophilus, to whom both the Gospel of Luke and the Book of Acts are addressed, was either a convert of Luke's or a patron whom the disciple wished to strengthen in the faith. The name Theophilus means "lover of God," and the metaphysical meaning is divine love or spiritual unity. It is clear why these two books have been preserved to us, whereas others that were referred to in their compilation have perished. Theophilus treasured them and shared their contents with other believers.

Intelligence is always good. It may be centered on material things, where it shines as a reflected light from a polished surface; or it may be based on an understanding of causes and the inner life of the universe, in which case it becomes luminous, a mental and spiritual incandescence the heat of which is zeal for Truth. It is this luminosity that Luke represents.

Faith is one of man's greatest assets in the Christ life, for without it he makes no headway and is lost in a maze of adverse events and reactions. However faith must have a sound foundation. Blind faith is not intelligent faith and is often misled and misplaced. Intelligent faith examines causes, consults authorities, and draws its conclusions. Luke examined all the writings left by eyewitnesses and ministers before him and Paul. "Having traced the course of all things accurately from the first," he felt qualified to record the story of the fulfillment of prophecy in Jesus Christ and to convince his patron and friend Theophilus that his faith was well founded. "It seemed good to me . . . to write unto thee in order . . . that thou mightest know the certainty concerning the things wherein thou wast instructed."

The healing quality of intelligence is everywhere apparent, not only in Luke's life and writings but in modern life as well. Although Luke's association with Paul in the ministry of Jesus Christ had for its object the spreading of the gospel rather than Luke's professional care of Paul's health, we need not ignore the evident fact that the physician's influence over his great co-worker was constructive and helpful in every way. The leader who, stoned and left for dead by hostile fanatics, could yet rise up and walk into the city as though nothing had happened had no need of any other than the Great Physician in emergencies. It is nevertheless true that he on whom fell the weight of constant persecution more easily realized the healing power of the Master when he was with another who shared the Christ consciousness than when he was alone. "Where two or three are gathered together in my name, there am I in the midst of them." The healing power of understanding companionship is greater than that of any tonic

compounded of drugs. Someone has well said that "we need the stimulation of people or we are gripped by a tragic sense of incompleteness." A hint of this feeling is found in Paul's words "If we have only hoped in Christ in this life, we are of all men most pitiable."

Luke's cheerfulness counteracted Paul's tendency to discouragement. Worry and anxiety are not modern poisons alone. They are quite ancient, and they call for understanding treatment. Modern sufferers seek divers remedies. Relief is more quickly and surely found in the companionship of God or the Christ consciousness. Luke and Paul together (the converted will and the spiritual illumination of man united) could do all things through their realization of the Christ power.

Anyone can prove the healing power of a spiritual thought by mentally affirming for thirty days that he is filled with divine life and divine energy. At the end of that time he will have the evidence of the truth of the idea in a stronger life flow in his organism. True religion and an extension of its truths into the conscious everyday thought will eventually be recognized by man as the one and only source of his health.

QUESTIONS

1. What is the meaning of the name Luke, and what does it represent?
2. Has intelligence a healing quality? Was this apparent in Luke's association with Paul?
3. Where is relief from worry and anxiety most surely found?
4. How can one prove the healing power of a spiritual thought?
5. What is the one and only source of man's health?

Lesson 2, October 13, 1940

UNITY SUBJECT—*Evolution of the Christ Consciousness.*

INTERNATIONAL SUBJECT—*The Boyhood of Jesus.*
—Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—*And Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2:52.

SILENT PRAYER—*Divine love and wisdom guide me in all that I undertake.*

Jesus represents the consciousness by which each one knows himself to be a son of God, Joseph represents the son of man, and Mary represents divine motherhood. It will be readily seen that at the inception of the Christ in man's consciousness these three must unite in man, forming parts of the individual consciousness. Later the Christ consciousness takes precedence.

All growth is under law. One of the conditions is activity. Without use there can be no development of strength. This applies to the mental and spiritual nature as well as to the physical. One who wishes to "think without confusion clearly" must make a beginning in concentration, following the rules of thought action through to their logical conclusion. Whoever wishes to manifest the Spirit of the Most High must practice peace, love, and good will in his own heart as well as outwardly toward others. The grace of God is not upon him otherwise than as he manifests Godlikeness in his relations with others.

In the place of peace (Jerusalem, the heart center) sacrifices are offered each year. The lower or animal consciousness is given up to make room for the higher. The "passover" is the passing from a lower to a higher consciousness.

Those who are new to the Christ life and as yet undeveloped in it hesitate to set out on the practical task of expressing the Christ in their everyday routine. Instead of putting their faith to work along these lines (returning with Joseph and Mary to Nazareth), they

prefer to enjoy the delights of their new-found peace (tarry behind in Jerusalem) and to dwell in thought on the wonders of their awakened faith, with all that it means to them in gaining an understanding of Truth (hearing the teachers and asking them questions). Blissful as such a practice is however, it is not enough for the growth and development of the Christ life in man. To this end man subjects himself to the guidance of love and wisdom (Mary and Joseph) in the round of his daily existence (Nazareth). He recognizes that the heart clings to the object of its love, and to perfect his understanding he meditates on the words of Truth that he knows and accepts. Unable to understand her young son, Mary kept all His sayings in her heart and meditated on them. This has been the way of mothers since history began. It is the way of the soul (which the mother represents) as it cherishes and watches over the Christ ideal, striving to understand all that it means to apply the universal life to the individual.

Physical growth is visible to one and all, but the growth of the Jesus consciousness in strength and wisdom is not always plain to the outer man. The grace of God brings about an inner spiritual strength in man, and this does not become visible except to the inner eye or understanding vision. The first sign is a change in the person's habitual thinking. The second is a greater degree of freedom in his body than he has known. Last comes a clearer perception of Truth. At the same time the appeal of sense appetite diminishes. These are regular steps in the regeneration, known to everyone who has taken the way of the Christ.

The sure grasp of Truth possessed by Jesus Christ had its inception in the slow, uninterrupted process of spiritual evolution begun in His childhood. The forma-

tive period is thus seen to be of the greatest importance to man, serving as it does to set the pattern that the mature life is to follow. The influence of devout, faithful parents is one contributing cause to spiritual evolution in the child.

Every normal child advances in wisdom and stature and in favor with men, because youth has the world at its feet. In these respects Jesus did not differ from others of the same age in all periods of history. The outstanding difference between Him and other youths was that He also advanced in favor with God, whereas youth as a rule seeks its own pleasure and does not trouble concerning the things of God. To develop both sides of His nature equally at the same time was a mark of complete devotion and singleness of aim.

QUESTIONS

1. What do Jesus, Joseph, and Mary represent, and what do the three unite to form in man's consciousness?
2. What is the first condition of growth?
3. How does one make a beginning toward thinking clearly without confusion?
4. What is the "passover"?
5. Interpret the tarrying behind of the boy Jesus in Jerusalem.
6. What is the effect of the grace of God upon man?

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Lesson 3, October 20, 1940

UNITY SUBJECT—*Spiritual Baptism.*

INTERNATIONAL SUBJECT—*The Message of John the Baptist.*—Luke 3:3, 8-17, 21, 22.

3. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

8. Bring forth therefore fruits worthy of repentance, and

begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the multitudes asked him, saying, What then must we do?

11. And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

12. And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?

13. And he said unto them, Extort no more than that which is appointed you.

14. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages.

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire:

17. Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

21. Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,

22. And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

GOLDEN TEXT—*Bring forth therefore fruits worthy of repentance.*—Luke 3:8.

SILENT PRAYER—*Error has no power over me. I live, move, and have my being in Truth.*

The work of John was that of a forerunner of the Christ. The Christ consciousness is the most constructive state of mind that man can enter into. Before he is fitted to make full use of its constructiveness man finds it necessary to deny the habit of negation that his former mode of life has fixed upon him. This denial is represented by John, and the message of John is the injunction laid upon man to abstain from every form of error in thought as well as in daily living.

The "baptism of repentance unto remission of sins" has been interpreted to mean sorrow for past sins and a resolve to avoid sinning in the future. Sin has been thought of as wrong conduct. Before there can be wrong conduct there must be erroneous thought habits, since thought or intention precedes action. Therefore repentance means first a change in man's inner life, the life of thought and feeling. This change is heralded first by denial of the old habit and is followed up by affirmation of the new.

The name John means "Jehovah is gracious." Man realizes the grace of God when he becomes zealous for the rule of Spirit. He begins to see spiritual possibilities and begins to want to make way for them in his life.

Merit is not cumulative in the inner realm. One cannot claim credit for what one has inherited of good, the thought habits or the traits that are innate and that one finds it easy and "natural" to display. It may be that one has earned this ease in unremembered testings, but whether this is the case or not, more is still to be earned, and the present counts as so much capital in the undertaking. In the inner realm heredity is not a foundation to rest upon. There man has divine substance for a foundation, and he builds on that basis with the tool of the creative word.

The change that by the grace of Jehovah we bring about in our life proves lasting only as it takes effect in the mental realm. Where we change our thoughts to conform to the Truth of Being, knowing ourselves to be children of God endowed with power to manifest perfection in health, faith, love, good will, wisdom, and abundance of all good, we by the same token banish from our thoughts all lack, hate, illness, doubt, ill will, and ignorance, and all inclination to indulge in any of them.

The John the Baptist state of mind is not sufficient to gain man entrance into the kingdom. "He that is but little in the kingdom of God is greater than he." One may deny and deny without building up a consciousness of faith and love, peace and substance. Affirmations made in full faith are necessary to the upbuilding process. These must take effect in the subconsciousness ("all the region round about the Jordan"). The Jordan represents the thought stream through the organism, a stream that must be crossed before man's true, real thoughts can enter into the divine substance and life in the subconsciousness. This thought stream is also known as the "adverse mind," since it causes man to believe in the presence and power of evil. When he refuses so to believe and puts his whole faith in the omnipresence of Divine Mind he begins to make progress. He crosses the Jordan and enters the Promised Land.

The John the Baptist consciousness joyously and fully acknowledges the Christ of which it is the forerunner. By denying hate and contention it prepares the way for man to affirm love and peace. To affirm these without first denying their opposites leaves the mind confused and the ideas jumbled. Denying disease opens the way to affirming life and health. The same treat-

ment applies to lack, doubt, weakness, and the other negations of man's dominant qualities. Abundance, faith, and strength affirmed steadfastly fill the mind to the exclusion of undesirable traits. These are the "fruits worthy of repentance" that follow up the change of mind represented by John.

The question put by John's converts "What then must we do?" was not fully answered. John gave them the obvious advice, namely to divide their surplus food and clothing with those who lacked. He enjoined the publicans not to extort more than their legal fees; and the soldiers were not to extort anything from anyone by violence or accuse anyone wrongfully but were to be content with their wages. The Christ Spirit goes further, the Sermon on the Mount and similar pronouncements revealing a whole new way of life to those who are giving up selfishness and self-seeking.

Denial of the self means more than self-denial in the customary sense of that term. While ordinary self-denial may be a good thing under certain circumstances, it does not go to the root of the matter of erroneous thought habits. These are overcome only by faithful watchfulness, denying all power to the personal, affirming all power to the impersonal Christ within the heart. Thus the heavens are opened and spiritual baptism, the descent of the Holy Spirit into man's consciousness, takes place as gently as the alighting of a dove.

QUESTIONS

1. What is the meaning of the name John and, put metaphysically, what is John's message?
2. What does repentance signify?
3. Can one claim credit for inherited good?
4. Is denial sufficient to gain one entrance into the realm of peace? If not, what else is necessary?

5. What does the Jordan represent?
6. Explain the term "denial" as used in this lesson.

Lesson 4, October 27, 1940

UNITY SUBJECT—*Rewards for Faithfulness.*

INTERNATIONAL SUBJECT—*Christian Motives for Abstinence* (International Temperance Sunday).—Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45.

13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16. And many of the children of Israel shall he turn unto the Lord their God.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

4. And Jesus answered unto him, It is written, Man shall not live by bread alone.

21. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.

25. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you,* ye that laugh now! for ye shall mourn and weep.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.

44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

GOLDEN TEXT—*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*—Rom. 14:17.

SILENT PRAYER—*I hold fast to the thought of my one aim, to grow in the understanding and experience of Truth.*

Whether or not prenatal influences are as potent as some persons consider them, it is undoubtedly true that the influences preceding the birth of the Christ in the heart of man or his awakening to spiritual consciousness are potent indeed. John, the forerunner of the Christ, was "filled with the Holy Spirit, even from his mother's womb." John was dedicated to God by his parents, as Samuel was by Hannah. Each was a greatly desired son whose birth had been long awaited. The parents of John were devout worshipers of God, and their thought, as it was centered on his coming, was imbued with the full force of the thought of God. John's vocation was thus fixed for him before his birth. The thought of God was as necessary to him as the air that he breathed.

Complete faithfulness presupposes dedication. Those who set themselves to gain understanding of spiritual things find that in order to succeed they must devote themselves heart and soul to the object of their quest. Wine and strong drink make concentration impossible to man. By causing a relaxation of the nerve centers intoxicants disable the dynamo that transmits power to the thought faculties. Therefore the Nazarite, who consecrates himself to God, is a total abstainer. Consecration admits of no dilution of energy, no scattering of thought.

The rewards of complete consecration and of the total abstinence that reinforces it are many. Joy and

gladness are but the heralds of this mode of living. He who is faithful to his vow of complete consecration realizes spiritual greatness. "He shall be great in the sight of the Lord," for he goes from strength to strength progressively as his understanding deepens and his consciousness of God increases. Inevitably his influence over others grows with his inner growth. "And many of the children of Israel shall he turn unto the Lord their God."

While total abstinence is a term used to mean non-indulgence in intoxicants, to the metaphysician it connotes fasting or refraining from erroneous or injurious thoughts as well. "Man shall not live by bread alone," neither does he live chiefly by material means. For a full, satisfying life he lives by faith in the Christ and by expressing that faith in his everyday affairs. He who wishes to make progress in the inner life abstains from thinking and speaking of disease, misfortune, lack, death. He may make some headway without total abstinence from erroneous thinking, but he cannot hope to attain the goal of his desire merely by moderation in this regard. Imperative as it is for him from the standpoint of health and physical well-being in general to abstain from intoxicants, it is still more important for him to abstain from harmful thinking and speaking.

The theory that all things come in rotation, good and evil as unfailingly as day and night or summer and winter, is true only in appearance. If physical hunger spurs on those who hunger now to learn and keep the law of mind action and to demonstrate abundance of all good through it, then they are blessed, for once this law is mastered they will hunger no more. If weeping causes them to turn to the God of all comfort to find there the unfailing fountain of joy and gladness, those

who weep now are blessed, for they are on the way to banishing gloom permanently from life. On the other hand they whose cup of material blessings is full to overflowing are without resources for living abundantly if they have no awareness of the inner riches of mind and heart; and they whose mirth goes no deeper than the personal consciousness cannot hope to remain permanently joyous and lighthearted. "Woe *unto you,* ye that laugh now! for ye shall mourn and weep."

Character is the fruit of living. "Each tree is known by its own fruit." It may perhaps be known by its leaf, by its bark, or by some other distinguishing characteristic, but the fruit is what men look for when they wish to perpetuate the tree. In like manner a man may be known by his actions, as a philanthropist is known by his princely gifts; or by his speech, as an orator by his ready flow of words. Neither of these signs however identifies the man unfailingly, for his motives, which may be hidden, may not be above reproach. But character is the man himself, the fruit of all that he has accomplished and experienced, his reason for survival as well as his provision for it. From one of high character evil cannot come, "for of thorns men do not gather figs." Everyone is free to cultivate and cherish this "tree which is in the midst of the garden."

QUESTIONS

1. How was John's work predetermined?
2. How do intoxicants affect man's power to concentrate his thoughts?
3. What are the rewards for total abstinence?
4. Explain the saying "Woe *unto you,* ye that laugh now! for ye shall mourn and weep."

Meditative Prayer

BY BLANCHE MARIE PETERS

Holy Comforter, my gratitude knows no bounds when I realize how tenderly and patiently Thou hast cared for me and taught me as I traveled through the density of the Egyptian darkness.

I thank Thee for guiding my footsteps, when in my blindness, mine hand in Thine, I walked through the valley of shadow, confused in my ongoing.

I cried to Thee in despair, believing Thee far away when all the while Thou didst walk and talk with me. But I saw Thee not for my tear-dimmed eyes, nor heard Thee for the clamor of my thoughts, wanting my own way.

When I was drawn into the black waters of negation, Thou didst rescue and revive me. When I wandered through the wilderness of despair, Thy light comforted and guided me.

Thou hast placed my feet upon a rock so that, obedient at last to Thee, Thy promises my bulwark, I may not be shaken by any adversity. I praise Thine holy name.

Silent UNITY

I am obedient to the voice of wisdom.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

The present chaotic condition of the people in the world can be permanently remedied in but one way, and that is making a knowledge of the Truth universal. "Ye shall know the truth, and the truth shall make you free," said Jesus. Every sane person wants freedom or liberty, on the preservation of which millions are staking their lives today, liberty from the tyranny of other minds as well as freedom from the dominion of our own ignorance.

Those who have been taught the fundamental truths of Being, the foundations of Christianity rightly interpreted, know what is meant by the word "Truth," but the untrained multitudes are with Pilate still defiantly asking, "What is truth?" Jesus did not answer, because He knew that the subject could not be covered in a few words; besides He saw at once that Pilate was not in a receptive state of mind. Those who are receptive to words of Truth receive not only an intellectual awakening but in addition a spiritual inflow.

So long as man is getting satisfaction from the material side of life he will not seek the spiritual. But as in the case of the prodigal son when he had used up his substance, a famine may arise in that country (consciousness). When man's soul gets right hungry he turns his face toward spiritual things, the Father's house. So we find it unwise even to try to explain Truth to those who are personally self-satisfied. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The revelation that God is Spirit and that Spirit and mind are synonymous brings with it a vast flood of related facts in the unseen field of causes. What has heretofore been the unknown becomes alive with moving intelligence and we see the why and wherefore of events and conditions in body and affairs, both in ourselves and in the world about us.

When this very evident and vital relation between thought and thing is made plain to us, we are of course eager to apply the remedy, at least to ourselves. Then we begin to make daily denial of the thoughts that we know will bring forth unwanted conditions and faithful affirmation of thoughts that will establish the true and desirable consciousness.

Both old students of Truth and beginners need this daily drill, which is why we carry the Class Thoughts every month in Unity. Some Truth students imagine that they have progressed beyond these so-called kindergarten steps, and they neglect the mental discipline. However they eventually find that they get mentally and physically torpid and are tempted to resort to some of the many widely advertised physical eliminators.

Jacob (intellect) supplanted and tricked Esau (body) out of his birthright and blessing. The intellect is just what Jacob was in his life: tricky. The whole human race is afflicted with this separation between mind and body, the result of intellectual deception. In the allegory of the reconciliation between Jacob and Esau Jacob said to Esau, "I have seen thy face, as one seeth the face of God, and thou wast pleased with me." This means that we must recognize the body as the expression of God. Then the body will be "pleased": will respond to our admission of its divine source and innate spiritual attributes. Job said, "Yet in my flesh shall I

see God." Paul was writing of the flesh when he said, "Your body is a temple of the Holy Spirit."

When we make a daily denial of the material appearance of the flesh body and affirm the truth of its real spiritual being, we break the crust of matter that has accumulated around the atoms at the center of the cells and the energy is set free. Jesus is our master teacher in soul unfoldment, and at the very beginning of His development He affirmed His mastery over temporal things and the release of materially restricted life forces. In the power of the Spirit He affirmed, "He hath sent me to proclaim release to the captives."

To become a good Unity student you must do more than read the literature. You must follow instructions, apply the affirmations and denials to your body, affirm daily, and expect results. If you are not bringing forth the fruits there is something wrong with your application of the law. However do not hurry. "In your patience ye shall win your souls."

HEALING THOUGHT

The mind of nature is receptive to the harmony of Spirit, and I am made whole in soul and body.

PROSPERITY THOUGHT

I cast out every thought of lack and welcome every thought of plenty. As a man "thinketh within himself, so is he" prospered.

(Use from October 20 to November 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WANT YOU good people to know just how much your help has meant to me. I wrote to you some time ago telling you of having so much trouble with my back. I had suffered with it for years, and there seemed to be no help for me. My husband and children were much worried. Finally we gave up all outer remedies and prayed. Now the whole thing is cleared up. We are very happy. Many thanks to you.—*M. A., California.*

THREE MONTHS ago I was struck by an automobile. Before I lost consciousness I asked my doctor to telegraph Silent Unity, which he did. Oh, what a comfort and help you have been all through my convalescence. I could just feel your prayers and love sweeping through me. I was told I would be a cripple for life, but every day I just talked to my heavenly Father about it, placing myself lovingly in His care. I seemed to know I would be all right in time.

Now I am back in my apartment, on crutches, but I am learning to walk better every day. I am not a cripple at all. It seems that the heads of the hospital all knew about me. No one could have received better care and more kindness than I although I hadn't a

private nurse. One morning a surgeon whom I had never seen came into my room and said to me: "Keep your chin up, sister. With your outlook on life, anything good can happen."

You may discontinue prayers for me. I pray every day for you workers in Unity. God bless you.—*Mrs. J. H. U., Michigan.*

THANK YOU for your help in my husband's illness. The crisis was passed a few days since, and he is now on the road to recovery. He had pneumonia. He is seventy-one years of age. You can realize that some overcoming has been done in his case. Please accept the inclosed offering made in gratitude and love.—*K. G., District of Columbia.*

I FOUND Unity three months ago. At that time I was suffering from all sorts of arthritic pains. Now the pains are all gone; for I have declared, *"I am strong in the Lord."*

I have daily declared that my joints are good, that I am strong in the Lord, that there is nothing the matter with me. One day I was much surprised to find that I could straighten out my little finger, which had been bent from my girlhood. I suppose that when I made those affirmations of perfection, that little finger must have popped up and said, "I guess that means me too." —*B. F., New York.*

I WROTE TO you asking for prayers for my son, who had been apparently badly hurt in an auto accident. The back was twisted and torn. Shortly after I wrote you the pain all stopped. I am thankful to be able to tell you now that my son has completely recovered. It is a marvel that he recovered perfectly in such a short

time. My son and I both worked with you, and we feel that our "cup runneth over" with joy.—*M. C., California.*

Filled with Plenty

YOU RECEIVED a letter from me not long ago requesting you to pray that I get a position. I write now to thank you. A position has been opened to me, and the work is very enjoyable. You have made me able to carry on in a new, successful way. You have taught me to face the future without fear, in fact, to meet it gladly.—*J. R., New York.*

I AM WRITING you of the way our prayers for work for me were answered. I have been working so steadily that there has not been time for much aside from work. As I made the rounds of places where I had put in applications, I kept repeating the affirmation you sent me. And I got work!

For two weeks I averaged thirteen hours a day—and enjoyed it. How thankful I was to be working again. At first I thought the work was to be for only thirty days; then I was told that it would last four months. Now I am told there may be a place for me after that. I have had the opportunity to learn things that will be useful to me later in other positions and so increase my chances for permanent work. That affirmation helps me so much, because it gives me the feeling that I am needed in God's work.—*I. H., California.*

ABOUT TEN days ago I made a request for prayers that I might get employment. I received your response, a wonderful letter and a pamphlet that quickened my faith. In less than two hours I received a telephone call

about a job for which I had made application two months before. I got the job and my employer says he is well pleased with me.—*S. H., Illinois.*

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He Shall Have Abundance

THANK YOU for the prayers you said for me while I was using the prosperity-bank drill. They helped me more than I can tell you. I believe however that you would like to hear of one of my experiences.

I let a man have thirty-five dollars. He was a friend of the family, and I trusted him. He promised to repay the money at Christmas. At Christmas time he made excuses for not paying. I didn't say much and let the matter run along till the next spring, then I wrote him a letter telling him I couldn't believe the money was worth more to him than his word of honor. He wrote me he would send a check.

I didn't hear from him any more. I put the matter in God's hands. Then I would get sore thinking about him, a great big man, trying to do me, a woman, out of that money. I know I sent out thoughts that kept my good from me. I would ask forgiveness, and the next thing I was doing the same thing over again. One evening as I sat in the silence God said to me: "You think too much of that money. Let go." I didn't obey. All my life it has made me angry through and through to have anyone lie to me.

About three weeks ago as I was practicing my bank drill and thinking how I had hurt no one, I saw that I had been hurting myself. I had been doubting God. So I said: "Father, forgive me as I forgive. It is all in Thine hands: not as I see but as Thou knowest." Then I put it out of my mind. Lo and behold, along came the

check for thirty-five dollars—after almost two years! God bless my Silent Unity.—*M. P., Ohio.*

Free from Cares

I KNOW that God does hear and answer prayers. Over two years ago I wrote to you for prayers for my son, who was drinking to excess. He spent all he earned for drink. I kept the rent paid and provided food and most of his clothes. His brothers were disgusted and considered his case hopeless. They tried to get me to turn him out, but I kept the home and prayed several times a day for him. Last spring I had to think of putting him in a State institution.

One morning he awoke drunk and went to visit a young man that he drank with. This man had just lost a good job through drink. Those two young men vowed to each other not to take another drink. Just like that they quit drinking. That was over two months ago. My son has had a nice raise in pay, and we are all very proud of him. Many of his friends still ask him to drink and he orders a soft drink. He now has money in his pocket, good clothes, and self-respect.—*G. H., California.*

Hearken unto Me

ABOUT TWO years ago I wrote to you asking for your prayers. I was grieving deeply; life seemed dark and miserable. I was engaged to a man who I thought was a very fine one, but he had stopped coming to see me and started going to questionable places with a woman of bad reputation. I thought my heart was broken.

God did not answer my prayer as I wanted it answered then, but today I think I am the happiest woman

living. I realize now as never before that God knows what is best for me. I met the finest man I ever knew and we are happily married. I am so thankful that God did not permit me to marry the other man. My husband and I have a beautiful home. Truly it is like a bit of heaven. What God had in store for me was far better than what I asked for. I am truly grateful to you for your prayers.—*Mrs. S. E. H., Washington.*

Love One Another

A FEW WEEKS ago I wrote to you for prayers regarding the supposed loss of a valued friendship. Now I have learned that the friendship has not been lost; the misunderstanding has been cleared away. In addition to this I have won new friends—and friendship means very much to me.—*E. K., Illinois.*

I Am the Light

YOUR TEACHING about prayer and about how to live has brightened my life so much that it would be impossible for me to put it into words.

I should like to tell you of only one of the many things Unity has done for me: the difference it has made for me in my understanding of the Lord's Prayer. I had used, loved, and studied the prayer many years before I knew anything about Unity, but now so much has been added to it through my prayer and study with you. Its phrases, its words, have come alive to me, alive with light, meaning, and reality. Just the "Our Father" has broadened and deepened until it is a great prayer within which I pause and dwell joyfully for a space. —*Mrs. W. A. R., Virginia.*

He Is My Refuge

I WROTE to you for help in connection with the sale of our home. We were shown that we should not sell it at present, but we were guided to the right person to rent it to. Not only was this worked out, but two or three other things that had been annoying us were cleared up. We are very grateful to you for your help.—*L. P., Ohio.*

I AM SURE that my wonderful healing is the result of my faith and your prayers. For over five years I was very ill, but when I gave up taking medicines and drugs for the pain and gave God my entire body to deal with, I got such results that today I am a healthy, happy woman. There is wonderful peace in our home life, and our prosperity grows daily. God bless you all.—*Mrs. W. V. C., New York.*

Unto Us a Child

YOUR prayers and your motherhood lessons have helped me. My baby girl was born with only enough pain to warn me of her arrival in time to be prepared. I am very grateful for this demonstration of God's love and power, and for the increased faith it brings.—*Mrs. F. E., California.*

His Truth Is a Shield

MY HUSBAND was notified that he would be laid off within a week or sooner. I wrote to you for prayers. I cannot fully express my happiness as I inform you that my husband has been working every day since I wrote to you. The company for which my husband has worked for years has been bought by another company. My hus-

band has been told not to look for another job, as he will be kept right on in this plant.

I am feeling fine. My fear left me soon after I got your wonderful letter. A sentence from *Weekly Unity* has stayed with me: "I have a way ye know not of." I know I need never worry any more. I just turn to God and tell Him. I know He has a way for me, and I am happy to wait, knowing that Truth works out in the right way.—*E. H., California.*

Father, I Thank Thee

I AM WRITING this letter with more joy and gratitude than I am able to put into words. As I once wrote you, our finances were hard hit by the depression. In the last two or three years however, owing to my study of Truth as presented by you, we have begun to prosper again. I used to make business transactions in fear and trembling; now I am filled with confidence and the sure knowledge that the Divinity is guiding my actions. I am not out to pile up a lot of money, but I do want to be able to give to worthy causes and especially to the cause of bringing Truth to others. So my greatest advance is of course in knowing that God is the real, omnipresent substance and that He is my source of supply.

So it came to me today very clearly that I should like to give this check (one dollar for each of Unity's golden years) to your building fund. I have never given anything with as much joy as this. There is no feeling of giving anything away but just of gratitude that I have it to give, to pass along for good work. This money is sent to you with all the love and rejoicing I am able to express, and may God bless you exceedingly as you go forward in His name.—*R. J., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

With all my heart I crave friends, yet I am disappointed and repelled by the truth I see about people when I dwell in "the secret place of the Most High."
—*From a letter received by Silent Unity.*

To gain and keep friends, we need to interpret rightly what we see in "the secret place of the Most High."

Jesus possessed His great attraction for all men because He saw beauty where others saw ugliness; He saw goodness where others saw criminality; He saw purity where others saw uncleanness. He perceived these facts when He dwelt "in the secret place of the Most High," and He had more faith in what He saw there than what He saw in the world.

Living by His faith in what He knew to be true rather than paying heed to what appeared to be true, He saw every individual as a loving, true child of God, a divine being whose true character possessed the qualities of purity, love, truth, justice, and generosity. His faith in the inner goodness of those He met was so positive that they were helped to recognize their own native goodness. In many cases they gave expression to this goodness at once.

As we learn to interpret what we see "in the secret place of the Most High" we shall refuse to give our attention to apparent imperfection. True love for another overlooks the outward actions and sees only the native

goodness that abides within.

We attract to ourselves what we individually express. In order to attract those who express the Christ qualities we must express those qualities ourselves. We can do this only as we are so filled with love of the good that our mind gives no thought to acts that do not express the best. We can see the Christ perfection in all persons and thus give them a blessing that will help them wonderfully to express the goodness they know to be innately true, the goodness they really desire to express.

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I want you to pray that a certain man, whom I love, will marry me.—*From a letter received by Silent Unity.*

We know you desire to have in your life only the love that is divine. It is immensely important to know that love is divine only to the degree to which it is selfless.

We believe you can get a clearer light on this matter by reversing the situation. Suppose some man, other than the one you desire, should ask us to pray that you might marry him. Do you think that would be the fair and wise and loving course? Would you want us to pray that you might marry him?

Emotion (no matter how intense) that has in it an element of the desire to possess is not true love. One can find happiness in others only by considering them unselfishly, nobly. True love partakes of the highest spiritual character. It enriches and ennobles the nature. It is consistent and kind to the ultimate degree. "Love suffereth long, *and* is kind . . . seeketh not its own . . . hopeth all things, endureth all things."

Think about love as we have explained it to you; then decide if real love rules you. Think about the situation from the point of view of the man you have mentioned and consider whether or not you have shown real love for him. Are you honestly seeking his happiness more than your own? Do you love sufficiently to allow your love to enrich your nature, to make of you a finer and sweeter woman?

We love you; we want to help you. We pray that true love, with all its ennobling qualities, may have first place in your thoughts and in your life. We know this problem can be brought to a happy solution as you work in conscious co-operation with the Spirit of divine love. We know that when you are truly established in love, all good that is appointed for you will be yours.

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> The people in this small village know everyone's business or else there is something queer about him, so they think. I have gone my way quietly, not talking of troubles, smiling many times when it was not easy. Now they are persecuting me because of my belief in Truth. I cannot help feeling their criticism, which goes on behind my back. I feel injustice, or what seems to be that, very keenly. What shall I do? —*From a letter received by Silent Unity.*

The problem you state is not peculiar to you but is a universal one. It is discussed in the writings of the apostle Paul, and doubtless it was an old problem in his day.

When people begin to study and ponder over the things of Spirit in terms which differ perhaps from those which they used to express their old thoughts, they frequently feel as if they had been set apart or

separated from their neighbors. This feeling brings a trace of fear. "What are they saying about my way of thinking? What do they think about me?" If any difference of opinion arises there comes the thought "They don't understand; they probably think I'm odd." In the days of Paul his followers were faced with the alternative either of incurring the disapproval of their Jewish friends and relatives or else of depriving their Gentile friends of good by failing to live and preach the gospel of Jesus Christ. They began to feel set apart from some of those they loved, separated by an idea, just as you and many others have felt.

It was then that Paul wrote to them: "Put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all."

Friend, put on that new man. Fill your mind with the knowledge that there is no separation between you and those about you. Cease to classify your neighbors as those who follow Truth and those who do not. What you hold in mind will come to expression in your outer life. If your thought is of unity, then manifest oneness with all is your reward. Know that all are children of God and all are one in Christ who is in all of them.

When you feel that your neighbors are talking about you, rejoice. If they judge truly they can find only good in you, for you are a child of God. The more fully you express His good qualities, the more easily they can see the truth about you. They will respond especially to your expression of love. Love inspires love.

We sincerely praise your desire to live Truth right where you are to the glory of God, who is everywhere.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

The "Harvest Number" of Weekly Unity

If you have watched the shimmer of a field of golden grain as it undulates in the breeze, or if you have helped to bring in the ripe vegetables and fruits to store for winter, you know what a rich feeling the word "harvest" brings to you. That is why the editors of *Weekly Unity* are devoting one issue during the month of October to the harvest idea.

In this issue Elizabeth D. Schumann writes of the "White Harvest" of spiritual understanding that brings with it all the good the human heart can want or need.

Don't miss this "harvest number" of *Weekly Unity.* It will tell you how to reap your own harvest of spiritual and material blessings.

A New Vision of Peace

In a short article in October *Daily Word,* "How Beautiful upon the Mountains," the story is told of a statue of Jesus Christ standing high in the Andes Mountains, which was put there as a symbol of peace by two nations that had been at war. This article tells how we may establish peace in heart and mind and help to bring it about in the world by keeping the Christ ideal.

There is an affirmation and short lesson for each day in *Daily Word.*

Real Halloween Story

Boys and girls everywhere will be thrilled with the story "Pumpkin Lanterns 'n' Everything" in the October issue of *Wee Wisdom.* It is a story of a boy and a girl of early days and their encounters with the Indians on Halloween. How they traded suspicion and fear for friendly relations with the red men makes an exciting story for youngsters and teaches them how to make friends for themselves.

A Story Series by the Editor of Progress

Ernest C. Wilson, editor of *Progress* magazine and a Unity minister and teacher, has written a series of stories that he calls "White Line" stories. They are fiction, yet are written from Doctor Wilson's own experiences and have a real-life background.

If you like Truth in story form or if you have friends who find this presentation appealing, be sure to read and pass on to others this "White Line" series.

Success Story

October *Good Business* carries a true story, "There Lies Your Treasure," which tells how a man changed his one unsuccessful drugstore into a chain of ten prosperous stores. Harold S. Kahm was sent to interview this man for a trade journal, but the story was so unusual that it seemed unlikely that the magazine would publish it, and Mr. Kahm has told it for *Good Business.*

"There Lies Your Treasure" may give you an idea that will help you find your own treasure of success.

How Truth Helps in Wartime

"Our nights and days are disturbed by gunfire and concentration is difficult. Nevertheless we are earnestly applying Truth principles. We have our periods of meditation, sometimes hourly and sometimes most of the night. We speak our faith in the power of Spirit—the power of good—to all we meet, encouraging them and showing reason for our faith. The result is that people keep saying, 'I always feel better for seeing you.'"

This letter was written from England by a student of the correspondence course.

As a student of the correspondence course you have the personal supervision of Unity teachers who grade your papers and return them to you with notations and suggestions. If you feel the need of strengthening your faith, of increasing your understanding, write for information regarding this course. Address your letter or card to Correspondence School Department, Unity School of Christianity, 917 Tracy, Kansas City, Missouri.

"The Greatest Gift"

"I feel that Unity literature is the greatest gift that ever came into my life. It not only has made life worth living (and it was not at one time) but it has made each day a thrilling adventure."

Many Unity students like to give richly by sharing Truth with others in a systematic way. The Help-One-

A-Month Club gives them an opportunity to do this, for the members of this Club pledge themselves to give a subscription for a Unity periodical to a friend each month.

If you would like to join the Help-One-A-Month Club and share in the blessedness of giving, why not make some friend a gift of a *Unity* magazine subscription? Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

This Friend Found Her Way Back to God

From a prison in California comes this letter:

"I came here with a heart full of resentment and hate, thinking there was no God and never had been one. Everything was so black I thought this was the end of everything for me. Since you have been praying for me I have learned how to pray myself. I think now that I am the happiest woman in this institution. My time here will be short, and I know now that I was sent here because I had got too far away from my God. I never had found myself, therefore I did not know what work God had for me. When I leave here He will show me the way."

Unity literature is distributed free of charge to prisons, hospitals, day nurseries, and other institutions through Silent-70, the missionary department of Unity School. This work is supported by the love offerings of friends who like to help others in this constructive way.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity cen

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 251 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Mafie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Cleo Lee (LT) Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Stewart bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

Muncie—Frederick E. Andrews, Edna Andrews (LT), Unity, Kirby hotel

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, IOOF temple

MASSACHUSETTS

Boston—John Baughman (LT), Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic Temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Stevenson (LT), Unity Cl, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT), Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity cl, 229 2 ave E

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Unity Center, 414 Delaware
Chautauqua—Ella Richards, P. O. Box 483 (mailing add)
Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity cen, 136-31 Roosevelt
New York—Georgiana Tree West, Laura Hyer, Marion Rodgers (LT), Josephine Siemon (LT) Unity, (entrance) 1 W 47; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson, 143 E 39 (mailing add)
Rochester—Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg; Raymond Barker, Unity, Hotel Seneca
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Avon Lake—Margaret Jones (LT) Unity, Congregational Church
Canton—Jessie Maloney, Unity, 203 6 st N W
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg
Marion—Fannye Treaster (LT) Unity cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Regina—Regina Truth cen (Unity), 404 Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of PC, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

A True Story of a Healing

Perhaps you have thought of the day of miracles as being past, as did Virginia T. Yeaman, who believed that "natural law cannot be broken. If it could, there would be nothing to rely upon." How she found the higher law that made it possible for her to regain her health and make a home for her children is told in November *Unity* in "The Day of Miracles Is Now." This article will help you bring "miracles" into your own life. *Unity* is $1 a year.

Look Forward!

You remember the story of Lot's wife, who turned to a pillar of salt when she stopped to look back after leaving the wicked cities of Sodom and Gomorrah? If she had looked forward instead of back, she would have gone ahead to a new life.

Each one of the seven uplifting lessons, the inspiring poems, and the Bible quotations in Frank B. Whitney's worth-while book *Beginning Again* will help you to accept the lesson of Lot's wife and to keep looking forward toward the success and right adjustment that are yours when you take up the challenge of beginning again.

Way to New Opportunities

Are you troubled about something, afraid, or uncertain what to do next?

If so, there is but one course for you to follow, and it is revealed to you in "One Thing I Do," a chapter in Dana Gatlin's book *God Is the Answer.*

This book will show you how to lift yourself up in mind and mood, how to find a new outlook and new opportunities. Its twelve chapters were written out of the author's own experiences in demonstrating Truth.

She Finds Help in These Books

"Please let me tell you of the wonderful results I am getting from Christ Enthroned in Man *and* The Twelve Powers of Man," writes a friend from Ohio. *"They really work, and I already feel like a different person. Such exercises as those given by Cora Fillmore are just what I have been seeking for years, and I am so grateful to have found them."*

How to Have Perfect Health

Some persons respond immediately to a thought of Truth and attain a complete and perfect healing. But do not be discouraged if your

demonstration seems to come more slowly, says Clara Palmer in her book *You Can Be Healed.* In the chapter "The Temple Beautiful" she tells you in simple words how to proceed step by step until you are established in the consciousness of abiding health.

Anyone can find help in this book, which explains the functions of various organs of the body and gives affirmations for keeping them in order.

Increase Your Faith

Faith is a God-given faculty, but you must use it in order to make it grow and increase. In the little booklet

Finding the Christ H. Emilie Cady explains clearly how to cultivate it until you can depend upon it to bring your highest good into manifestation.

The booklet deals with a theme dear to the heart of every Christian, and for this reason its popularity has continued to hold since it made its first appearance in 1891.

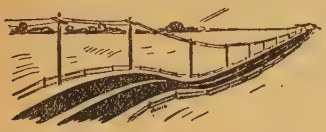
Reads Christian Healing *Often*

A friend in Pennsylvania writes: *"I have read* Christian Healing *more than a hundred times, and every time I read it I find it more helpful and find new truths in it. I think it is a wonderful work."*

This book by Charles Fillmore goes right to the heart of spiritual teaching. Its twelve lessons discuss the character and manifestation of Being, and you will find an idea on every page that you can use in your own life. For advanced students.

A Second "White Line" Story

November *Progress* will feature the second "White Line" story by Ernest C. Wilson, editor of *Progress* maga-



zine and a favorite with *Progress* readers.

This second story tells how things worked out for Jim and Nan, leading characters in the first story, when they stayed on the right side of the "white line" of Truth. Be sure to watch for these stories. They commence in October *Progress*. $1 a year.

Book of Prayer for All Occasions

When you want a prayer with which to begin the day's activities, to bless your home, to bring prosperity and health into your life, or to meet other needs, you can turn to an appropriate one if you have a copy of the *Book of Silent Prayer,* a paper-bound booklet that Unity has prepared for those who want to have helpful prayers right at hand. This 68-page booklet also contains Unity's statement of faith and a section discussing Unity's interpretation of prayer. We recommend this little booklet to all earnest Truth students.

Her Gift Began a Chain of Good

From a friend in Colorado:

"A few months ago I subscribed for Daily Word *for a friend of mine. To show you how far-reaching this little act of mine has been I will tell you that shortly after that she took into her home a boarder, who almost immediately became interested in reading the daily lessons. He is quite a church worker and nearly always leads the services. And now he is using the subjects dealt with in the* Daily Word *as the material for his talks. In this way he is reaching many others with the word of Truth."*

Daily Word is $1 a year.

Who Studies Unity?

Among the students of the correspondence course are several ministers, doctors, and college professors, a college dean, teachers, business and professional people, housewives and office workers.

Students are enrolled from all parts of the world: Sweden, Siberia, Italy, Switzerland, Egypt, Greece, Australia, the West Indies, India, China, Japan, Germany, South America, and other places.

These students read and write English and many of them are translating Unity literature into other languages.

Prosperity *Now in Prison Library*

Terminal Island Topics, a paper published by the inmates of the Federal Correctional Institution at Terminal

Island, California, tells of receiving a gift of Charles Fillmore's book *Prosperity*. Several paragraphs are quoted from the book, and in acknowledging its worth the writer of the item says:

"If we can help another to help himself, that is real service. And when one learns that unfailing help comes from within, outside affairs will soon become adjusted. You will find in this book Prosperity *many thought-provoking ideas, and to read it is to appreciate more than ever the power that you possess in yourself. A careful reading of* Prosperity *will serve as a good foundation for a new life."*

Good Business *Helps a Marine*

"I just want to write to you and tell you that your fine magazine Good Business *has been very much of an inspiration to me,"* a marine reports from Hawaii. *"My grandparents subscribed for* Good Business *for me two years ago, and I have greatly enjoyed reading it when in China, in the United States, and since I have come out here. When one is not at home and has a tendency to look at all sides of life, he may find that* Good Business *may be a very good, inspirational guide or reference book which may be of great value to him in his everyday life problems. Many of the others in the barracks here have expressed their interest in the magazine I have been receiving, and I have passed it around for inspection and reading."*

You also can find help through a study of *Good Business* magazine, and you may know of some friend who would benefit by a subscription. Twelve practical issues are sent for $1.

How to Practice the Master's Teaching

In order to live our religion we must put Christian principles into action in our life. Ernest C. Wilson explains how to do this in the seven lessons that comprise his book *Master Class Lessons*. These lessons were first given as special courses, and more than 14,000 students have taken these courses. You too may have the advantage of these practical and inspiring lessons by letting this book come to you.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners.... *Spanish*, $.10; *German, English*	.25
	God a Present Help ..... flexible $2; cloth	1.00
	God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth ..... *French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian*, $.75; *Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	New Ways to Solve Old Problems ..... flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Divine Remedies	.50
	*Jesus Christ Heals ..... flexible $2; cloth	1.00
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The.... flexible $2; *German* or *English*, cloth	1.00
	*Unity's Fifty Golden Years ..... de luxe $3; paper	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The ..... cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
For Advanced Study	Unity Song Selections ..... cloth	1.00
	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The ..... *French, Dutch, English*	.10
	Holy Bread	.10
	Joy Cometh	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	*Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

"He Prays Best Who Prays Resolutions and Then Prays Deeds."

THE Prosperity Bank drill helps you to pray a "best" prayer, one that cannot help but be answered, for it combines the essential elements of successful prayer: faith and works. You do these things as you use the drill:

1. Bless the supply you have. (Prayer.)
2. Deposit a coin in the Bank with the resolve to look to God for your supply. (Resolution.)
3. Share your good by using the coins you have saved to send UNITY magazine to friends. (Deeds.)

The Bank Drill Will Do This for You:

Develop your prosperity consciousness until you begin to feel and act like a child of God. You become more aware of the blessings you have and you find new channels for service and abundance opening to you. Send for a Bank today and start on this prosperity program. You may send one, two, or three subscriptions to friends, or you may include your own renewal if you wish.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for prosperity and success. I will use the drill while I save $3 for three yearly subscriptions for *Unity* magazine. These subscriptions are to begin at once.

1. Name .....

   Street .....

   City ..... State .....

2. Name .....

   Street .....

   City ..... State .....

3. Name .....

   Street .....

   City ..... State .....

Sender's Name .....

Street .....

City ..... State .....

U-10-40

Announcing

BY H. EMILIE CADY

(Author of *Lessons in Truth* and *How I Used Truth*)

UNITY students who have been blessed and helped through Doctor Cady's writings will know the good that is in store for them in GOD A PRESENT HELP. It gives the fundamentals of Truth in simple and direct language and tells them how to apply it in their own life.

Here are some of the Truth points brought out in the eight chapters of this book:

The will of God and how to establish it in your life.
The way to "life more abundant."
The Truth way of giving and forgiving.
Faith and the part it plays in helping you demonstrate.
How to use the "power in the name of Jesus Christ."

Other chapters in the book are "Good Tidings of Great Joy," "Christ in You," and "Life a Ministry."

The presence and power of God becomes a reality as you read and study this book, and it will help you gain the security and poise that the world is seeking today.

GOD A PRESENT HELP appeared in serial form in UNITY magazine during the past year. It is a standard Unity book and is priced at $1 in the cloth; $2 in the flexible binding.

Ready in October

Celestial Flower

Lucile Chandler

Faith is a white rose blowing
That springs from the muck and mire;
Its petals are spotless, glowing
Like flames of a holy fire.

Symbol of high endeavor,
Preserve as a thing apart,
And cherish its fragrance forever,
This rose of the singing heart.

Through a disturbing hour,
Oh, water it not with tears;
But feel its magnetic power
Dispelling unrest and fears!

Gaze on its beauty, breathless,
Arrayed in its virgin prime:
Faith's blossom, celestial, deathless,
Transcending the blight of time!